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Elementary Classics

EURIPIDES  
HECUBA

J. BOND M.A.  
AND  
A. S. WALPOLE M.A.





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Elementary Classics.

THE HECUBA  
OF  
EURIPIDES.

A REVISED TEXT WITH NOTES AND AN  
INTRODUCTION

BY THE

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## PREFACE.

THE present edition of the *Hecuba* is mainly intended to explain and illustrate the play itself. But it being impossible to treat a Greek play as a separate and isolated whole we have tried to make sure that a boy after carefully and intelligently studying our commentary shall not merely be able to pass a close examination in the *Hecuba* itself, but shall know more both of Euripides and of Greek scholarship in general.

Our obligations to previous editors are very great : but we have carefully avoided the mistake of writing a mere compilation, which must needs be crude and therefore unsatisfactory. The editors to whom our acknowledgments are more especially due are Porson, Pflugk, Hermann, Dindorf, Kirchhoff, Nauck, Paley, Wecklein and Weil.

Our text is for the most part conservative, following—(as all modern editors must)—the lead of Kirch-

hoff, whose edition of 1855 placed the text of Euripides on a new footing. With him we have given great weight to the best class of MSS., viz. the *Marcian* (xii. cent.), the *Vatican* (xiii. ?), and the two *Parisian*, 2712, 2713; denoted by Prinz A, B, E, a respectively. The 'best MS.' occasionally mentioned in the commentary is the first of these.

All quotations have been given in full, and the only book to which mere references have been made is Prof. Goodwin's excellent *School Greek Grammar*. We gratefully acknowledge valuable help and advice from the well-known scholars Prof. Kennedy, Mr E. S. Shuckburgh and Mr A. W. Verrall.

## INTRODUCTION.

EURIPIDES was born B.C. 480, perhaps on the very day when in '*the*\* battle' at 'sea-born Salamis' Athens under Themistokles destroyed the great Persian force which Xerxes had brought against Hellas, and won the fight of civilisation and progress over stagnation and barbarism. His lot was therefore cast in the most brilliant epoch of Athenian history, and while he was growing up to manhood the life of the whole of Hellas ran high, all was movement and vigour tempered by Athenian taste into an artistic beauty dignified by power. The literary form which this outburst of energy took was, as in Elizabethan England, the drama. Aeschylus born B.C. 525 and Sophokles born B.C. 495 had perfected the form of tragedy, the one ruggedly grand, the latter ideally perfect. It was reserved for their great successor Euripides to make tragedy not heroic but human, to paint men not as they ought to be but as they are when toiling, rejoicing, sorrowing in the high-ways and the bye-ways of everyday life. We may everywhere see

'Our Euripides the human  
With his droppings of warm tears  
And his touches of things common  
Till they rose to touch the spheres'.

\* Xen. *Anab.* 1. 2. 9.

‘His object was to excite interest, not by distant grandeur like Aeschylus, nor by ideals however touching and poetic like Sophokles, but by bringing real men and women on the stage, with real human passions and feelings as his countrymen saw them every day in Athens. The strong side of this realism is clearly ‘the touch of nature’, the weak side is the danger of its losing all effect and becoming commonplace and undignified’.

The HECUBA tells the story of the Trojan queen’s sorrows,—the hateful exchange of slavery for royal estate, the foul murder of her son, the sacrifice of her daughter,—and the bloody revenge wreaked by her upon the slayer of her boy. It abounds with the good and bad points of the poet. It is, as Aristotle said, the ‘most tragic’ of dramas, and is full of pathetic power. But the set harangues on the possibility of teaching virtue and on the value of rhetoric (traces of the poet’s intimate relations with Sokrates, Anaxagoras and other leading spirits of his day,) sound cold and in bad taste, coming as they do from the mouth of a mother steeped in bitter woe. Again, the loose joining of the two parts of which the play is composed indicates a weak point in the poet. The death of Polyxena and the cruel revenge upon Polymestor are really two separate pieces which Euripides has not cared to weld into one very fast whole. For whereas Sophokles contrived that every scene should lead up to the catastrophe, Euripides relied upon the telling nature of particular situations.

It is somewhat strange that, while Euripides gained the first prize but five times in the course of his long dramatic career, so many as 18 of his plays have come down to us as against seven of Sophokles and Aeschylus respectively. His tender pathos and modern spirit

will account for his popularity in modern times; for his want of success in his own days, 'why crown whom Zeus has crowned in soul before?'

In criticising such prologues as that spoken by the shade of Polydorus, we must remember that every Athenian in the theatre knew perfectly well already the whole tale of 'the mobled queen.' But he would watch with breathless interest to see how the poet would work out and develop the familiar story, and the prize would be adjudged accordingly. The audience was probably as highly educated as our own Commons; 'for the house is clever', said Aristophanes, one of the cleverest of them all. Macaulay truly says, 'An Athenian citizen might possess very few volumes; and the largest library to which he had access might be much less valuable than Johnson's bookcase in Bolt Court. But the Athenian might pass every morning in conversation with Socrates, and might hear Pericles speak four or five times in a month. He saw the plays of Sophocles and Aristophanes: he walked amidst the friezes of Phidias and the paintings of Zeuxis: he knew by heart the choruses of Aeschylus'.

The date of the *Hecuba* is fixed with fair precision to B.C. 425 or thereabouts. For Aristophanes in the *Clouds*\*, which came out B.C. 423, parodies v. 172; compare also the notes on 462, 650. Its moral is the antithesis of barbarism and savagery to Hellenic culture and the reign of law, together with a practical illustration of the favourite Greek saying δράσαντες παθεῖν. The scene is laid in the Thracian Chersonese, over against Troy, where the anger of Achilles has held back the favourable wind from the Greek fleet. His Shade has just appeared above his tomb, demand-

\* 1165.

## INTRODUCTION.

ing as sacrifice the fairest of the Trojan maidens. A Greek council of war votes that Hecuba's daughter Polyxena shall die. Here the action of the play opens.

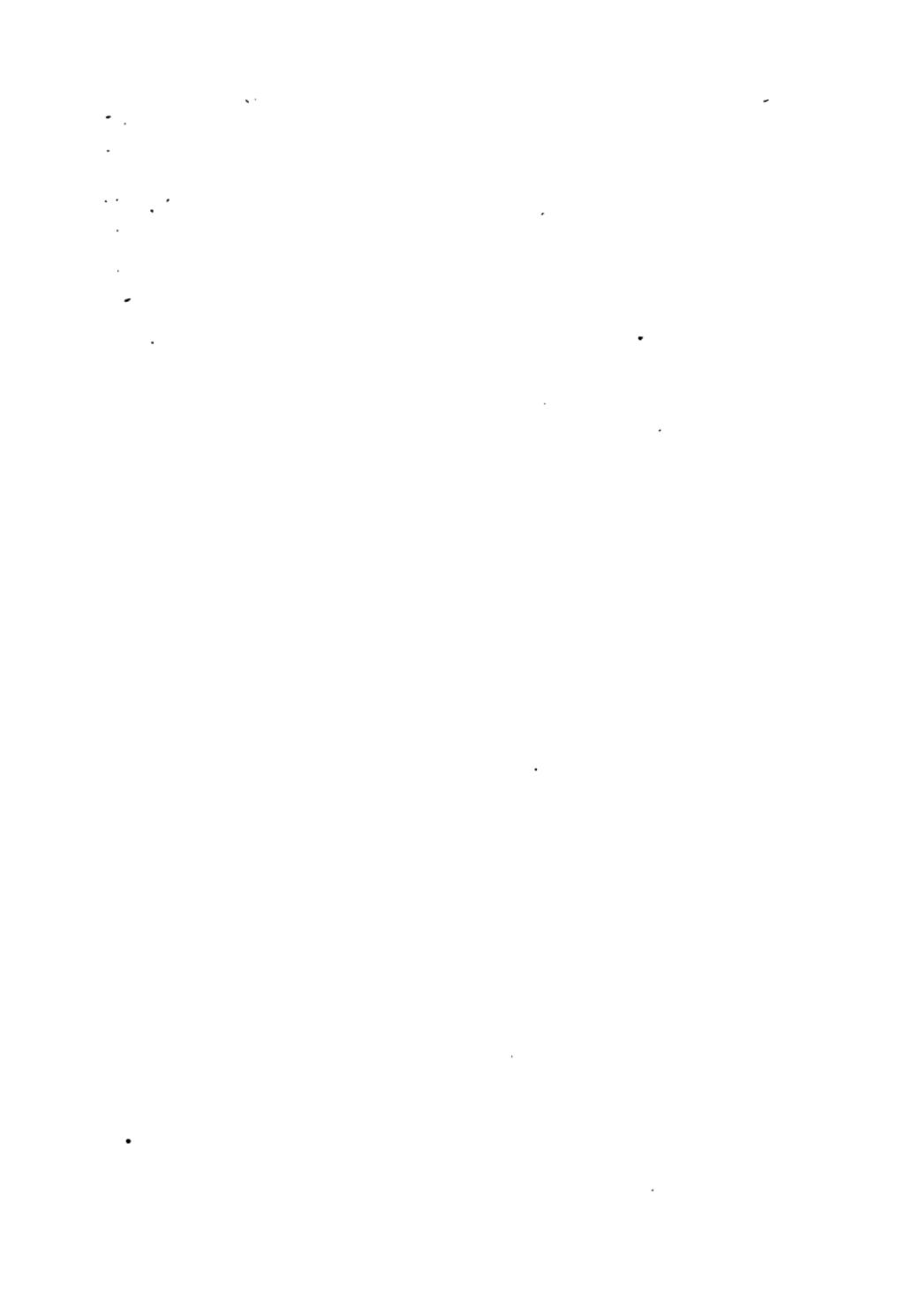
### *Structure of the Play.*

- I. PROLOGUE, 1—99—that part of a tragedy which precedes the first entrance of the chorus.
- II. PARODUS, 100—154—the song of the chorus as they march into the orchestra and take their place.
- III. *First EPISODE*, 155—443.
- IV. *First STASIMON*, 444—483. A *Stasimon* is a song sung by the chorus from their station.
- V. *Second EPISODE*, 484—628.
- VI. *Second STASIMON*, 629—657.
- VII. *Third EPISODE*, 658—904.
- VIII. *Third STASIMON*, 905—952.
- IX. EXODUS, 953—end.

*Episodes* are the dialogues which come between two choral odes, and it will be seen that they roughly divide the whole play into acts. The Doric poet Alkman gave an artistic form to the choral lyric by arranging that the chorus, while singing stasima, should execute alternately a movement to the right (*STROPHE* turning) and a movement to the left (*ANTISTROPHE*); and he composed the songs which the chorus was to sing in couples of stanzas called *STROPHE* and *ANTISTROPHE*, answering to these balanced movements. Tisias of Sicily (surnamed Stesichorus, 'marshal of choruses',) perfected the form of the choral lyric by adding to *STROPHE* and *ANTISTROPHE* a third part, the

EPODOS, sung by the chorus while it remained stationary after the movements to right and left.

It is advisable to add a few words in explanation of the *scholia* which are sometimes cited in the commentary. The *scholia* of Euripides consist of a putting together of two continuous commentaries, the fuller one the work of Dionysius, the other by an anonymous writer, both drawing from Alexander, who again drew largely from Didymus: he for the most part reproduced the opinions of earlier commentators. The genealogy therefore is (1) Didymus, (2) Alexander, (3) (a) Dionysius, (b) Anon., (4) the *Scholia* themselves.



## Ε Κ Α Β Η.

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ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΟΛΤΔΩΡΟΤ ΕΙΔΩΛΟΝ.

ΕΚΑΒΗ.

ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ ΓΥΝΑΙΚΩΝ.

ΠΟΛΤΞΕΝΗ.

ΟΔΤΣΣΕΤΣ.

ΤΑΛΘΤΒΙΟΣ.

ΘΕΡΑΠΑΙΝΑ.

ΑΓΑΜΕΜΝΩΝ.

ΠΟΛΤΜΗΣΤΩΡ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΤΤΩΤ.

*The scene is laid throughout in the Grecian encampment on the shores of the Thracian Chersonese.*



## Ε Κ Α Β Η.

### ΠΟΛΥΔΩΡΟΤ ΕΙΔΩΛΟΝ.

“Ηκω, νεκρῶν κευθμῶνα καὶ σκότουν πύλας  
λιπῶν, ἵν’ Ἀιδης χωρὶς φύκισται θεῶν,  
Πολύδωρος, Ἐκάβης παῖς γεγὼς τῆς Κισσέως,  
Πριάμου τε πατρὸς, ὃς μ', ἐπεὶ Φρυγῶν πόλιν  
κίνδυνος ἔσχε δορὶ πεσεῖν Ἐλληνικῷ, 5  
δείστας ὑπεξέπεμψε Τρωικῆς χθονὸς  
Πολυμήστορος πρὸς δῶμα, Θρυγκίου ξένου,  
ὅς τήνδ' ἀρίστην Χερσονησίαν πλάκα  
σπείρει, φίλιππον λαὸν εὐθύνων δορί,  
πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα 10  
πατὴρ, ἵν', εἴ ποτ' Ἰλίου τείχη πέσοι,  
τοῦς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.  
νεώτατος δὴν Πριαμιδῶν· ὃ καὶ με γῆς  
ὑπεξέπεμψεν· οὗτε γὰρ φέρειν ὅπλα  
οὗτ' ἔγχος οἰός τ' ἡν νέψ βραχίονε 15  
ἔως μὲν οὖν γῆς ὄρθος ἔκειθ ὄρισματα,  
πύργοι τ' ἄθραυστοι Τρωικῆς ἡσαν χθονὸς,  
Ἐκτωρ τ' ἀδελφὸς ούμὸς ηττύχει δορὶ,  
καλῶς παρ' ἀνδρὶ Θρυγκὶ, πατρῷοῦ ξένῳ,  
τροφαῖσιν, ὡς τις πτόρθος, τηνέσσαμην τάλας. 20

ἐπεὶ δὲ Τροία θ' Ἐκτορός τ' ἀπόλλυται  
 ψυχὴ, πατρῷα θ' ἐστία κατεσκάφη,  
 αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πίνει,  
 σφαγεὶς Ἀχιλλέως παιδὸς ἐκ μιαιφόνου,  
 κτείνει με χρυσοῦ τὸν ταλαίπωρον χάριν 25  
 ξένος πατρῷος, καὶ κτανὼν ἐς οἶδμ' ἀλὸς  
 μεθῆχ, ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.  
 κεῖμαι δὲ ἐπ' ἀκτῆς, ἄλλοτ' ἐν πόντον σάλῳ,  
 πολλοῖς διαύλοις κυμάτων φορούμενος,  
 ἄκλαντος, ἄταφος· τὸν δὲ ὑπὲρ μητρὸς φίλης 30  
 Ἐκάβης ἀστσω, σῶμ' ἐρημώσας ἐμὸν,  
 τριταῖον ἥδη φέγγος αἰώρούμενος,  
 δσονπερ ἐν γῇ τῇδε Χερσονησίᾳ  
 μήτηρ ἐμὴ δύνστηνος ἐκ Τροίας πάρα.  
 πάντες δὲ Ἀχαιοὶ ναῦς ἔχοντες ἥσυχοι 35  
 θάσσουν ἐπ' ἀκταῖς τῇσδε Θρηκίας χθονός·  
 ὁ Πηλέως γὰρ παῖς ὑπὲρ τύμβου φανεὶς  
 κατέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἐλληνικὸν,  
 πρὸς οἰκον εὐθύνοντας ἐναλίαν πλάτην.  
 αἰτεῖ δὲ ἀδελφὴν τὴν ἐμὴν Πολυξένην 40  
 τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.  
 καὶ τεύξεται τοῦδ', οὐδὲ ἀδώρητος φίλων  
 ἔσται πρὸς ἀνδρῶν· η πεπρωμένη δὲ ἄγει  
 θανεῖν ἀδελφὴν τῷδε ἐμὴν ἐν ἥματι  
 δυοῖν δὲ παιδοιν δύο νεκρῷ κατόψεται 45  
 μήτηρ, ἐμοῦ τε τῆς τε δυστήνου κόρης.  
 φανήσομαι γὰρ, ὡς τάφου τλήμων τύχω,  
 δούλης ποδῶν πάροιθεν ἐν κλυδωνίᾳ,  
 τοὺς γὰρ κάτω σθένοντας ἔξητησάμην

## ΕΚΑΒΗ.

5

τύμβον κυρῆσαι, κάς χέρας μητρὸς πεσεῖν.  
τούμολὸν μὲν οὖν ὁσονπερ ἥθελον τυχεῖν  
ἔσται· γεραιῷ δὲ ἐκποδῶν χωρήσομαι  
Ἐκάβῃ· περὰ γάρ ἥδε ὑπὸ σκηνῆς πόδα  
Ἄγαμέμνονος, φάντασμα δειμαίνονος ἐμόρ.  
φεῦ·

50

ὡ μῆτερ, ἥτις ἐκ τυραννικῶν δόμων  
δούλειον ἥμιαρ εἶδες, ὡς πράσσεις κακῶς,  
ὁσονπερ εὖ ποτ. ἀντισηκώσας δέ σε  
φθείρει θεῶν τις τῆς πάροιθε ἐνπραξίας.

55

## ΕΚΑΒΗ.

ἄγετ', ὡς παῖδες, τὴν γραῦν πρὸ δόμων,  
ἄγετ', ὄρθοῦσαι τὴν ὁμόδουλον,  
Τρφάδες, ὑμῖν, πρόσθε δὲ ἄνασσαν.  
λάβετε, φέρετε, πέμπετε, ἀείρετε μου  
γεραιᾶς χειρὸς προσλαξύμεναι·

60

κάγῳ σκολιῷ σκίπωνι χερὸς  
διερειδομένᾳ, σπεύσω βραδύπονν  
ἡλυσιν ἄρθρων προτιθεῖσα.  
ὡς στεροπὰ Διὸς, ὡς σκοτία νὺξ,  
τί ποτ' αἴρομαι ἔννυχος οὐτῷ  
δείμασι, φάσμασιν; ὡς ποτνια χθῶν,  
μελανόπτερύγων μάτερ ὀνείρων,  
ἀποπέμπομαι ἔννυχον ὄψιν,  
ἄν περι παιδὸς ἐμοῦ τοῦ σωζομένου κατὰ Θρήκην  
ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς δὶ ὀνείρων 75  
φοβερὰν [ὄψιν ἔμαθον,] ἐδάην.  
ὡς χθόνιοι θεοὶ, σώσατε παιδὸν ἐμὸν,

65

70

δις μόνος οίκων ἄγκυρ' ἄτ' ἐμῶν,  
τὴν χιονώδη Θρήκην κατέχει,  
ξείνου πατρίου φυλακσίσιν.  
ἔσται τι νέον,

ηξει τι μέλος γοερὸν γοεραῖς.  
οῦποτ' ἐμὰ φρῆν' ὡδὸς ἀλίαστος  
φρίστσει, ταρβεῖ.

ποῦ ποτε θείαν Ἐλένου ψυχὰν  
ἢ Κασάνδρας ἐσιδῶ, Τρωάδες,  
ῶς μοι κρίνωσιν ὄνείρους;

εἶδον γὰρ βαλιὰν ἔλαφὸν λύκου αἴμονι χαλῷ 90  
σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν ἀνοίκ-  
τως.

καὶ τόδε δεῦμά μοι  
ἢ λθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς  
φάντασμ' Ἀχιλέως.

ητεὶ δὲ γέρας τῶν πολυμόχθων  
τινὰ Τρωιάδων.

ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς  
πέμψατε, δαίμονες, ἵκετεύω.

### ΧΟΡΟΣ.

Ἐκάβη, σπουδὴ πρός σ' ἐλιάσθην,  
τὰς δεσποισύνους σκηνὰς προλιποῦσ',  
ἴν' ἐκληρώθην καὶ προσετάχθην  
δούλη, πόλεως ἀπελαυνομένη  
τῆς Ἰλιάδος, λόγχης αλχμῆ  
δοριθήρατος πρὸς Ἀχαιῶν,  
οὐδὲν παθέων ἀποκουφίζουσ',  
ἀλλ' ἀγγελίας βάρος ἀφαμένη

80

85

95

100

105

μέγα, σοί τε, γύναι, κήρυξ ἀχέων.  
 ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ  
 λέγεται δόξαι σὴν παῖδα Ἀχιλεῖ  
 σφέγκιον θέσθαι τύμβου δὲ ἐπιβὰς  
 οἴσται δὲ χρυσέοις ἐφάνη σὺν ὅπλοις,  
 τὰς ποντοπόρους δὲ ἔσχε σχεδίας,  
 λαίφη προτόνοις ἐπερεδομένας,  
 τάδε θωσσων, 115  
 ποὶ δὴ, Δαναοὶ, τὸν ἐμὸν τύμβον  
 στέλλεσθ' ἀγέραστον ἀφέντες;  
 πολλῆς δὲ ἔριδος ξυνέπαιστε κλύδων,  
 δόξα δὲ ἔχωρει δίχ' ἀν' Ἑλλήνων  
 στρατὸν αἰχμητὴν, τοῖς μὲν διδόναι  
 τύμβῳ σφάγιον, τοῖς δὲ οὐχὶ δοκοῦν.  
 ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν  
 τῆς μαντιπόλου βάκχης ἀνέχων  
 λέκτρ' Ἀγαμέμνων· 120  
 τὰ Θησείδα δὲ, ὅζω Ἀθηνῶν,  
 διστῶν μύθων ῥήτορες ἥσαν·  
 γνώμῃ δὲ μιὰ ξυνεχωρείτην,  
 τὸν Ἀχιλλείον τύμβον στέφανοῦν  
 αἴματι χλωρῷ, τὰ δὲ Κασάνδρας  
 λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας  
 πρόσθεν θήσειν ποτὲ λόγχης.  
 σπουδαὶ δὲ λόγων κατατεινομένων  
 ἥσαν ἴσαι πως, πρὶν δὲ ποικιλόφρων  
 κόπις, ἥδυλόγος, δημοχαριστής  
 Λαερτιάδης πείθει στρατιὰν  
 μὴ τὸν ἄριστον Δαίναῶν πάντων 130  
 135

δούλων σφαγίων οῦνεκ' ἀπωθεῖν,  
μηδέ τιν' εἰπεῖν παρὰ Περσεφόνη  
στάντα φθιμένων

ώς ἀχάριστοι Δαναοὶ Δαναοῖς  
τοῖς οἰχομένοις ὑπὲρ Ἐλλήνων  
Τροίας πεδίων ἀπέβησαν.  
ἥξει δ' Ὁδυσεὺς ὅσον οὐκ ἥδη,  
πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,

ἔκ τε γεραιᾶς χερὸς ὄρμήσων.  
ἀλλ' ἵθι ναοὺς, ἵθι πρὸς βωμοὺς,  
ἵζε Ἀγαμέμνονος ἵκετις γονάτων·  
κήρυσσε θεοὺς τούς τ' οὐρανίδας  
τούς θ' ὑπὸ γαῖαν.

ἥ γάρ σε λιταὶ διακωλύσουσα<sup>ρ</sup>  
όρφανὸν εἶναι παιδὸς μελέας,  
ἥ δει σ' ἐπιδεῖν τύμβου προπετῆ  
φοιινισσομένην αἴματι παρθένον  
ἔκ χρυσοφόρου

δειρῆς νασμῷ μελαναγεῖ

ΕΚ. οἱ γὰρ μελέα, τί ποτ' ἀπύσω;

ποίαν ἀχώ; ποῖον ὁδυρμόν;

δειλαία δειλαίου γήρως,

δουλείας τᾶς οὐ πολλᾶς,

τᾶς οὐ φερτᾶς ωμοι μοι

τίς ἀμύνει μοι; ποία γέννα,

ποία δὲ πόλις;

φροῦδος πρέσβυς, φροῦδοι παιδεῖς.

ποίαν, ἥ ταύταν ἥ κείναν,

στείχω; ποῖ δ' ἥσω; ποῦ τις

140

145

150

155

160

θεῶν ἡ δαίμων ἐπαρωγός ; 165  
 ὡς κάκ' ἐνεγκοῦσαι Τρωάδες, ὡς  
 κάκ' ἐνεγκοῦσαι  
 πήματ', ἀπωλέσατ', ἀλέσατ'. οὐκέτι μοι βίος  
 ἀγαστὸς ἐν φάει.  
 ὡς τλάμων, ἄγησαί μοι, ποὺς, 170  
 ἄγησαι τῷ γηραιῷ  
 πρὸς τάνδ' αὐλάν' ὡς τέκνον, ὡς παιῶν  
 δυστανοτάτας ματέρος, ἔξελθ'  
 ἔξελθ' οἴκων· αἵε ματέρος  
 αὐδάν, ὡς τέκνον, ὡς εἰδῆς  
 οἴαν οἴαν αἴω φάμαν  
 περὶ σᾶς ψυχᾶς. 175

## ΠΟΛΤΖΕΝΗ.

ἰω,  
 μάτερ μάτερ, τί βοᾶς; τί νέον  
 καρύξασ' οἴκων μ', ὡστ' ὄρνιν,  
 θάμβει τῷδ' ἔξεπταξας; 180

ΕΚ. ίω μοι, τέκνον.

ΠΟΛΥΞ. τί με δυσφημεῖς; φρούμια μοι κακά.

ΕΚ. αἰαῖ, σᾶς ψυχᾶς.

ΠΟΛΥΞ. ἔξανδα, μηδεὶς δαρόν.

δειμαίνω δειμαίνω, μάτερ,  
 τί ποτ' ἀναστένεις. 185

ΕΚ. τέκνον ὡς, τέκνον μελέας ματρός.

ΠΟΛΥΞ. τί τόδ' ἀγγέλλεις;

ΕΚ. σφάξαι σ' Ἀργείων κοινά

ξυντείνει πρὸς τύμβον γνώμα. 190

Πήλειά γέννα.

ΠΟΛΥΞ. οἵμοι, μάτερ, πῶς φθέγγει  
ἀμέγαρτα κακῶν; μάνυσόν μοι  
μάνυσον, μάτερ.

ΕΚ. αὐδῶ, πᾶ, δυσφήμους φάμας·  
ἀγγέλλουσ' Ἀργείων δόξαι  
ψήφῳ τᾶς σᾶς περί μοι ψυχᾶς.

ΠΟΛΥΞ. ὡ δεινὰ παθοῦσ', ὡ παντλάμων,

ὡ δυστάνου μάτερ βιώτᾶς,

οἴαν οἴαν αὖ σοι λώβαν

ἐχθίσταν ἀρρήταν τ'

ώρσεν τις δαίμων.

οὐκέτι σοι παῖς ἀδ' οὐκέτι δὴ

γῆρᾳ δειλαία δειλαίῳ

ξυνδουλεύσω.

σκύμνον γάρ μ' ὥστ' οὐριθρέπταν

μόσχον δειλαία δειλαίαν

εἰσόφει χειρὸς ἀναρπαστὰν

σᾶς ἄπο, λαιμότομόν θ' Ἀιδη

γᾶς ὑποπεμπομέναν σκότον, ἔνθα νεκρῶν μέτα

τάλαινα κείσομα

σὲ μὲν, ὡ μάτερ δύστανε βίου,

κλαιώ πανδύρτοις θρήνοις·

τὸν ἐμὸν δὲ βίου, λώβαν λύμαν τ',

οὐ μετακλαίομαι, ἀλλὰ θανεῖν μοι

ξυντυχία κρείσσων ἐκύρησεν.

195

200

205

210

215

ΧΟ. καὶ μὴν Ὁδυσσεὺς ἔρχεται σπουδῇ ποδὸς,  
Ἐκάβη, νέον τι πρὸς σὲ σημανῶν ἔπος.

## ΟΔΤΣΣΕΤΣ.

γύναι, δοκῶ μέν σ' εἰδέναι γνώμην στρατοῦ  
ψῆφον τε τὴν κρανθεῖσαν, ἀλλ' ὅμως φράσω.  
ἔδοξ' Ἀχαιοῖς πᾶντα σὴν Ποιουξένην 220  
σφάξαι πρὸς ὄρθὸν χῶμ' Ἀχιλλείου τάφου.  
ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης  
τάσσουσιν εἶναι: θύματος δὲ ἐπιστάτης  
ἱερεύς τ' ἔπεσται τοῦδε πᾶντας Ἀχιλλέως.  
οἰσθ' οὖν δὲ δράσον; μήτ' ἀποσπασθῆς βίᾳ 225  
μήτ' ἐς χερῶν ἄμιλλαν ἐξέλθης ἐμοί·  
γίγνωσκε δὲ ἀλκὴν καὶ παρουσίαν κακῶν  
τῶν σῶν. σοφόν τοι κάν κακοῖς ἀ δεῖ φρονεῦν.

ΕΚ. αἰαῖ· παρέστηχ', ως ἔοικ', ἀγῶν μέγας,  
πλήρης στεναγμῶν οὐδὲ δακρύων κενός. 230  
καցγωγ' ἄρ' οὐκ ἔθνησκον οὐ μὲν ἔχρην θανεῖν,  
οὐδὲν ἀλεσέν με Ζεὺς, τρέφει δέ, ὅπως ὄρῳ  
κακῶν κάκ' ἄλλα μείζον' η τάλαιν' ἐγώ.  
εἰ δέ ἔστι τοῖς δουλοισι τοὺς ἐλευθέρους  
μὴ λυπρὰ μηδὲ καρδίας δηκτήρια 235  
ἐξιστορῆσαι, σοὶ μὲν εἰρήσθαι χρεῶν,  
ἡμᾶς δὲ ἀκούσαι τοὺς ἐρωτῶντας τάδε.

ΟΔ. ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φθονῶ.  
ΕΚ. οἰσθ' ἡνίκ' ἡλθεις Ἰλίου κατάσκοπος,  
δυσχλαινίᾳ τ' ἄμορφος, ὄμμάτων τ' ἄπο 240  
φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;  
ΟΔ. οἰδέ· οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.  
ΕΚ. ἔγνω δέ σ' Ἐλένη, καὶ μόνη κατεῖπ' ἐμοί;  
ΟΔ. μεμνήμεθ' ἐς κίνδυνον ἐλθόντες μέγαν.  
ΕΚ. ἥψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὄν· 245

ΟΔ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοιστι χεῖρ' ἔμην  
 ΕΚ. τί δῆτ' ἔλεξας, δοῦλος ὃν ἔμὸς τότε;  
 ΟΔ. πολλῶν λόγων εὑρήμαθ', ὥστε μὴ θανεῖν.  
 ΕΚ. ἐσωσα δῆτά σ', ἔξεπεμψά τε χθονός;  
 ΟΔ. ὥστ' εἰσοράν γε φέγγος ἡλίου τόδε. 250  
 ΕΚ. οὐκον κακύνει τοῦσδε τοῖς βουλεύμασιν,  
 ὃς ἔξ ἔμοῦ μὲν ἔπαθες οὐα φῆς παθεῖν,  
 δρᾶς δ' οὐδὲν ημᾶς εὖ, κακῶς δ' ὅσον δύνη;  
 ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημητρύόρους  
 ζηλοῦντε τιμάς· μηδὲ γιγνώσκοισθε μοι, 255  
 οἱ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,  
 ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι  
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι  
 ἐς τήνδε παῖδα ψῆφον ὥρισαν φόνου;  
 πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγῶν 260  
 πρὸς τύμβον, ἐνθα βουνθυτεῖν μᾶλλον πρέπει;  
 ἡ τοὺς κτανόντας ἀνταποκτεῖναι θέλων  
 ἐς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον;  
 ἀλλ' οὐδὲν αὐτὸν ἥδε γ' ἔργασται κακόν.  
 Ἐλένην νιν αἰτεῖν χρῆν τάφῳ προσφάγματα· 265  
 κείνη γάρ ὥλεσέν νιν ἐς Τροίαν τ' ἄγει.  
 εἰ δ' αἰχμάλωτον χρή τιν' ἔκκριτον θανεῖν  
 κάλλει θ' ὑπερφέρουσταν, οὐχ ημῶν τόδε.  
 ἡ Τυνδαρὶς γάρ εἶδος ἐκπρεπεστάτη,  
 ἀδικοῦσά θ' ημῶν οὐδὲν ἥσσον ηύρεθη. 270  
 τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον·  
 ἀ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἔμοῦ,  
 ἀκουσον. ἦψω τῆς ἔμῆς, ὡς φῆς, χερὸς  
 καὶ τῆσδε γραίας προσπίτνων παρηίδος·

ἀνθάπτομαι σου τῶνδε τῶν αὐτῶν ἐγώ, 275

χάριν τ' ἀπαιτῶ τὴν τόθ', ίκετεύω τέ σε,

μή μου τὸ τέκνον ἔκ χερῶν ἀποσπάσῃς,

μηδὲ κτάνητε. τῶν τεθηκότων ἄλις:

ταύτη γέγρθα κάπιλήθομαι κακῶν·

ἡ δ' ἀντὶ πολλῶν ἐστί μοι παραψυχὴ, 280

πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.

οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἀ μὴ χρεῶν,

οὐδὲ εὐτυχοῦντας εὖ δοκεῖν πράξειν ἀεί

κάγω γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι,

τὸν πάντα δ' ὅλβον ἡμαρ ἐν μ' ἀφείλετο. 285

ἀλλ', ὡς φίλον γένειον, αἰδέσθητί με,

οἴκτειρον ἐλθὼν δὲ εἰς Ἀχαιικὸν στρατὸν

παρηγόρησον, ὡς ἀποκτείνειν φθόνος

γυναικας, ἀς τὸ πρώτον οὐκ ἐκτείνατε

βωμῶν ἀποσπάσαντες, ἀλλ' ὥκτείρατε.

νόμος δ' ἐν ὑμῖν τοὺς τ' ἐλευθέροις ἵσος 290

καὶ τοῖσι δούλοις αἷματος κεῖται πέρι

τὸ δ' ἀξίωμα, κανὸν κακῶς λέγη, τὸ σὸν

πείσει: λόγος γὰρ ἔκ τ' ἀδοξούντων ἵων

κάκ τῶν δοκούντων αὐτὸς οὐ ταύτὸν σθένει. 295

ΧΟ. οὐκ ἔστιν οὗτω στερρὸς ἀνθρώπου φύσις,

ἥτις γόνων σῶν καὶ μακρῶν ὁδυρμάτων

κλύνουσα θρήνους οὐκ ἀν ἐκβάλοι δάκρυ.

ΟΔ. Ἐκάβη, διδάσκον, μηδὲ τῷ θυμουμένῳ

τὸν εὖ λέγοντα δυσμενῆ ποιοῦ φρενί.

ἐγώ τὸ μὲν σὸν σῶμ', ὑφ' οὐπέρ ηύτύχουν,

σώζειν ἔτοιμός εἴμι, κούκ ἄλλως λέγω·

ἀς δ' εἶπον εἰς ἄπαντας, οὐκ ἀρνήσομαι.

Τροίας ἀλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ  
σὴν παῖδα δοῦναι σφάγιον ἔξαιτουμένῳ. 305  
ἐν τῷδε γὰρ κάμινοσιν αἱ πολλαὶ πόλεις,  
ὅταν τις ἐσθλὸς καὶ πρόθυμος ὥν ἀνήρ  
μηδὲν φέρηται τῶν κακιώνων πλέον.  
ἡμῖν δὲ Ἀχιλλεὺς ἀξιος τιμῆς, γύναι,  
θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνήρ. 310  
οὐκον τόδ' αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ  
χρώμεσθ', ἐπεὶ δὲ ὄλωλε, μὴ χρώμεσθ' ἔτι;  
εἰεν τί δῆτ' ἐρεῖ τις, ἦν τις αὖ φανῆ  
στρατοῦ τὸ ἄθροιστις πολεμίων τὸ ἀγωνία;  
πότερα μαχούμεθ', ή φιλοψυχήσομεν, 315  
τὸν κατθανόνθ' ὄρῶντες οὐ τιμώμενον;  
καὶ μὴν ἔμοιγε ζῶντι μὲν, καθ' ἡμέραν  
κεὶ σμύκρῳ ἔχοιμι, πάντ' ἀν ἀρκούντως ἔχοι·  
τύμβον δὲ βουλούμην ἀν ἀξιούμενον  
τὸν ἐμὸν ὄρᾶσθαι· διὰ μακροῦ γὰρ ή χάρις. 320  
εἰ δὲ οἰκτρὰ πάσχειν φῆς, τάδε ἀντάκουέ μου·  
εἰσὶν παρ' ἡμῖν οὐδὲν ἥσσον ἄθλιαι  
γραῖαι γυναῖκες ἡδὲ πρεσβύται σέθεν,  
νύμφαι τὸ ἀρίστων νυμφίων τητώμεναι,  
ών ἥδε κεύθει σώματ' Ἰδαία κόνις. 325  
τόλμα τάδε· ἡμεῖς δέ, εἰ κακῶς νομίζομεν  
τιμᾶν τὸν ἐσθλὸν, ἀμαθίαν ὄφλησομεν·  
οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους  
ηγείσθε μήτε τοὺς καλῶς τεθνηκότας  
θαυμάζεθ', ὡς ἀν η μὲν Ἑλλὰς εὐτυχῆ,  
ἥμεις δὲ ἔχηθ' ὅμοια τοῖς βουλεύμασιν. 330

ΧΟ. αἰαῖ τὸ δοῦλον ως κακὸν πεφυκ' ἀεὶ,

τολμᾶς θ' ἀ μὴ χρὴ, τῇ βίᾳ κρατούμενον.

ΕΚ. ὡς θύγατερ, οὐμοὶ μὲν λόγοι πρὸς αἰθέρα  
φροῦδοι μάτην ριφθέντες ἀμφὶ σοῦ φόνου· 335  
σὺ δὲ εἴ τι μείζω δύναμιν ἢ μῆτηρ ἔχεις,  
σπουδάζε, πάσας ὥστ' ἀηδόνος στόμα  
φθογγὰς ιεῖσα, μὴ στερηθῆναι βίου.  
πρόσπιπτε δὲ οἰκτρῶς τοῦδε Ὁδυσσέως γόνιν,  
καὶ πεῖθ. ἔχεις δὲ πρόφασιν ἔστι γὰρ τέκνα 340  
καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.

ΠΟΛΥΞ. ὄρῳ σ', Ὁδυσσεῦ, δεξιὰν ὑψὸν εἴματος  
κρύπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν  
στρέφοντα, μὴ σου προσθίγω γενειάδος.  
θάρσει πέφενγας τὸν ἐμὸν ἵκέσιον Δία· 345  
ώς ἔφομαί γε, τοῦ τ' ἀναγκαίου χάριν  
θανεῖν τε χρῆζοντο· εἰ δὲ μὴ βουλήσομαι,  
κακὴ φανοῦμαι καὶ φιλόψυχος γυνή.  
τί γάρ με δεῦ ζῆν; ἢ πατὴρ μὲν ἦν ἄναξ  
Φρυγῶν ἀπάντων· τοῦτο μοι πρῶτον βίου· 350  
ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὑπο,  
βασιλεῦσι νύμφῃ, ζῆλον οὐ σμικρὸν γάμων  
ἔχουσ', δτον δῶμ' ἔστιαν τ' ἀφίξομαι.  
δέσποινα δὲ ἡ δύστηρος Ἰδαίαισιν ἦν  
γυναιξὶ, παρθένοις τ' ἀπόβλεπτος μέτα, 355  
ἴση θεοῖσι, πλὴν τὸ κατθανεῖν μόνον·  
νῦν δὲ εἰμὶ δουλη. πρῶτα μέν με τοῦνομα  
θανεῖν ἐράν τιθησιν, οὐκ εἰωθὸς ὅν·  
ἔπειτ' ἵσως ἀν δεσποτῶν ὡμῶν φρένας  
τύχοιμ' ἀν, ὅστις ἀργύρου μὲν ὡνήσεται,  
τὴν Ἐκτορός τε χάτέρων πολλῶν κάσω,

προσθείς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,  
σαιρειν τε δῶμα κερκίσιν τ' ἐφεστάναι  
λυπρὰν ἄγουσταν ημέραν μ' ἀναγκάσει·  
λέχη δὲ τάμα δοῦλος ὠνητός ποθεν 365  
χρανεῖ, τυράννων πρόσθεν ηξιωμένα.  
οὐ δῆτ' ἀφίημ' ὄμμάτων ἐλεύθερον  
φέγγος τόδ', Ἀιδη προστιθεῖσ' ἐμὸν δέμας.  
ἄγ' οὖν μ', Ὁδυσσεῦ, καὶ διέργασαι μ' ἄγων· 370  
οὐτ' ἐλπίδος γάρ οὔτε του δόξης ὄρῳ  
θάρσος παρ' ημῖν ὡς ποτ' εὖ πρᾶξαι με χρῆ.  
μῆτερ, σὺ δ' ημῖν μηδὲν ἐμποδὼν γένη  
λέγουσα μητὲ δρῶσα· συμβούλου δέ μοι  
θανεῖν, πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.  
οἵστις γάρ οὐκ εἴωθε γενέσθαι κακῶν, 375  
φέρει μὲν, ἀλγεῖ δ' αὐχέν' ἐντιθεὶς ζυγῷ.  
θανὼν δ' ἀν εἴη μᾶλλον εντυχέστερος  
ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.  
ΧΟ. δεινὸς χαρακτὴρ κάπισημος ἐν βροτοῖς  
ἐσθλῶν γενέσθαι, καπὲ μεῖζον ἔρχεται 380  
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.  
ΕΚ. καλῶς μὲν εἴπας, θύγατερ· ἀλλὰ τῷ καλῷ  
λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως  
χάριν γενέσθαι παιδὶ, καὶ ψόγον φυγεῖν  
νῦμας, Ὁδυσσεῦ, τήνδε μὲν μὴ κτείνετε, 385  
ημᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως  
κεντεῖτε, μὴ φείδεσθ'. ἔγω τέκον Πάριν  
ὅς παιδὶ Θέτιδος ὠλεσεν τόξοις βαλών.  
ΟΔ. οὐ σ', ὡς γεραιά, κατθανεῖν Ἀχιλλέως  
φάντασμ' Ἀχαιοὺς, ἀλλὰ τήνδ', ητήσατο. 390

ΕΚ. ύμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,  
καὶ δὶς τόσον πῶμ' αἴματος γενήσεται  
γαίᾳ νεκρῷ τε τῷ τάδ' ἔξαιτουμένῳ.

ΟΔ. ἀλις κόρης εἰς θάνατος· οὐ προσοιστέος  
ἄλλος πρὸς ἄλλω· μηδὲ τόνδ' ὡφείλομεν.

395

ΕΚ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

ΟΔ. πῶς; οὐ γὰρ οἴδα δεσπότας κεκτημένος.

ΕΚ. ὅποια κισσὸς δρυὸς ὄπως τῆσδ' ἔξομαι.

ΟΔ. οὐκ, ἦν γε πείθη τοῖσι σοῦ σοφωτέροις.

ΕΚ. ὡς τῆσδ' ἔκουσα παιδὸς οὐ μεθήσομαι.

400

ΟΔ. ἀλλ' οὐδὲ ἔγω μὴν τήνδ' ἄπειμι αὐτοῦ λιπών.

ΠΟΛΥΞ. μῆτερ, πιθοῦ μοι· καὶ σὺ, παῖ Λαερτίου,

χάλα τοκεύσιν εἰκότως θυμουμένοις,  
σύ τ', ὡς τάλαινα, τοῖς κρατοῦσι μὴ μάχουν.

βούλει πεσεῖν πρὸς οὐδας, ἐλκῶσαι τε σὸν  
γέροντα χρῶτα πρὸς βίαν ὡθουμένη,

ἀσχημονῆσαι τ' ἐκ νέου βραχίονος  
σπασθεῖσ'; ἀ πείσει μὴ σύ γ'. οὐ γὰρ ἄξιον.

ἀλλ', ὡς φίλη μοι μῆτερ, ηδίστην χέρα  
δὸς καὶ παρειὰν προσβαλεῖν παρηδί·

ώς οὐποτ' αὐθις, ἀλλὰ τὸν πανύστατον  
ἀκτῦνα κύκλον θ' ἡλίου προσόψομαι.

τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.  
ώ μῆτερ, ὡς τεκοῦσ', ἄπειμι δὴ κάτω.

ΕΚ. ὡς θύγατερ, ημεῖς δ' ἐν φάει δουλεύσομεν.

415

ΠΟΛΥΞ. ἄνυμφος, ἄνυμέναιος, ὡν μὲν ἔχρην τυχεῖν.

ΕΚ. οἰκτρὰ σὺ, τέκνον, ἀθλία δ' ἔγω γυνή.

ΠΟΛΥΞ. ἐκεῖ δ' ἐν Ἀιδου κείσομαι χωρὶς σέθεν.

ΕΚ. οἴμοι τί δράσω; ποῖ τελευτήσω βίον;

ΠΟΛΥΞ. δούλη θανοῦμαι, πατρὸς οὖσ' ἐλευθέρου. 420  
 ΕΚ. ήμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.  
 ΠΟΛΥΞ. τί σοι πρὸς Ἐκτορ' ἡ γέροντ' εἴπω πόσιν;  
 ΕΚ. ἄγγελλε πασῶν ἀθλιωτάτην ἔμε.  
 ΠΟΛΥΞ. ὡ στέρνα, μαστοί θ', οἱ μ' ἐθρέψαθ' ηδέως.  
 ΕΚ. ὡ τῆς ἀώρου θύγατερ ἀθλία τύχης. 425  
 ΠΟΛΥΞ. χαῖρ', ω τεκοῦσα, χαῖρε Κασάνδρα τέ μοι.  
 ΕΚ. χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.  
 ΠΟΛΥΞ. ὅ τ' ἐν φιλίπποις Θρηξὶ Πολύδωρος κάσις.  
 ΕΚ. εἰ ζῆ γ' ἀπιστῶ δ' ὥδε πάντα δυστυχῶ.  
 ΠΟΛΥΞ. ζῆ καὶ θανούσης ὅμμα συγκλήσει τὸ σόν. 430  
 ΕΚ. τέθνηκ' ἔγωγε πρὶν θανεῖν κακῶν ὑπο.  
 ΠΟΛΥΞ. κόμιζ', 'Οδυσσεῦ, μ' ἀμφιθεὶς κάρα πέπλοις·  
     ώς πρὶν σφαγῆναι γ' ἐκτέτηκα καρδίαν  
     θρήνοισι μητρὸς, τήνδε τ' ἐκτήκω γόοις.  
     ώ φως· προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι, 435  
     μέτεστι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους  
     βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.  
 ΕΚ. οἱ 'γώ· προλείπω· λύεται δέ μου μέλη.  
     ώ θύγατερ, ἄψαι μητρὸς, ἐκτεινον χέρα,  
     δός· μὴ λίπης μ' ἄπαιδ'. ἀπωλόμην, φίλαι. 440  
     [ώς τὴν Λάκαιναν ξύγγονον Διοσκόροιν  
     Ἐλένην ἴδοιμι· διὰ καλῶν γὰρ ὄμμάτων  
     αἰσχιστα Τροίαν εἶλε τὴν εὐδαιμονα.]  
 ΧΟ. αὖρα, ποντιὰς αὖρα, στρ. α'.  
     ἄτε ποντοπόρους κομίζεις  
     θοὰς ἀκάτους ἐπ' οἰδμα λίμνας, 445  
     ποῖ με τὰν μελέαν πορεύσεις;  
     τῷ δουλόσυνος πρὸς οἰκον

κτηθεῖσ' ἀφίξομαι ;  
 ἦ Δωρίδος ὅρμον αἴσας,  
 ἦ Φθιάδος, ἔνθα τὸν  
 καλλίστων ὑδάτων πατέρα  
 φασὶν Ἀπιδανὸν γύνας λιπαίνειν ;  
 ἦ νάσων, ἀλιήρει  
 κώπᾳ πεμπομέναν τάλαιναν,  
 οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις,  
 ἔνθα πρωτόγονός τε φοῖνιξ  
 δάφνα θ' ἵεροὺς ἀνέσχε  
 πτόρθους Δατοῖ φίλᾳ  
 ὡδῆνος ἄγαλμα δίας ;  
 σὺν Δηλιάσιν τε κού-  
 ραισιν Ἀρτέμιδός τε θεᾶς  
 χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω ;  
 ἦ Παλλάδος ἐν πόλει  
 τᾶς καλλιδίφρου θεᾶς  
 ναιόνος' ἐν κροκέῳ πέπλῳ  
 ζεύξομαι ὅρα πώ-  
 λους, ἐν δαιδαλεῖσι ποι-  
 κίλλουσ' ἀνθοκρόκοισι πήναις,  
 ἦ Τιτάνων γενεὰν,  
 τὰν Ζεὺς ἀμφιπύρῳ  
 κοιμίζει φλογυμῷ Κρονίδας ;  
 ὥμοι τεκέων ἐμῶν,  
 ὥμοι πατέρων, χθονός θ'  
 ἀ καπνῷ κατερείπεται  
 τυφομένα, δορί-  
 κτητος Ἀργείων· ἐγὼ δ'

450

ἀντ. α. 455

460

465

στρ. β'.

470

ἀντ. β. 475

προσθείς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,  
σαίρειν τε δῶμα κερκίσιν τ' ἐφεστάναι  
λυπρὰν ἄγουσταν ἡμέραν μ' ἀναγκάσει·  
λέχη δὲ τάμα δούλος ὠνητός ποθεν  
χρανεῖ, τυράννων πρόσθεν ἡξιωμένα.  
οὐ δῆτ' ἀφίημ' ὀμμάτων ἐλεύθερον  
φέγγος τόδ', Ἀιδη προστιθεῖσ' ἐμὸν δέμας.  
ἄγ' οὖν μ', Ὁδυσσεῦ, καὶ διέργασαι μ' ἄγων.  
οὗτ' ἐλπίδος γάρ οὗτε του δόξης ὄρῳ  
θάρσος παρ' ἡμῖν ὡς ποτ' εὖ πρᾶξαί με χρή.  
μῆτερ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη  
λέγουσα μητὲ δρῶσα· συμβούλουν δέ μοι  
θανεῖν, πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.  
οἵστις γάρ οὐκ εἴωθε γεύεσθαι κακῶν,  
φέρει μὲν, ἀλγεῖ δ' αὐχέν' ἐντιθεὶς ζυγῷ·  
θανὼν δ' ἀν εἴη μᾶλλον εὐτυχέστερος  
ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.  
ΧΟ. δεινὸς χαρακτὴρ κάπισημος ἐν βροτοῖς  
ἐσθλῶν γενέσθαι, καπὶ μὲν ἔρχεται  
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.  
ΕΚ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ  
λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως  
χάριν γενέσθαι παιδί, καὶ φόγον φυγεῖν  
νῦμας, Ὁδυσσεῦ, τήνδε μὲν μὴ κτείνετε,  
ημᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως  
κεντεῖτε, μὴ φειδεσθ'. ἐγὼ τεκον Πάριν  
δος παιδία Θέτιδος ὠλεσσεν τόξοις βαλών.  
ΟΔ. οὐ σ', ὡ γεραιά, κατθανεῖν Ἀχιλλέως  
φάντασμ' Ἀχαιοὺς, ἀλλὰ τήνδ', γῆτήσατο.

365  
370  
375  
380  
385

390

ΕΚ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,  
καὶ δὶς τόσον πῶμ' αἴματος γενήσεται  
γαίᾳ νεκρῷ τε τῷ τάδ' ἔξαιτουμένῳ.

ΟΔ. ἄλις κόρης εἰς θάνατος· οὐ προσοιστέος  
ἄλλος πρὸς ἄλλῳ μηδὲ τόνδ' ὠφείλομεν.

ΕΚ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

ΟΔ. πῶς; οὐ γὰρ οἴδα δεσπότας κεκτημένος.

ΕΚ. ὅποια κισσὸς δρυὸς ὅπως τῆσδ' ἔξοματ

ΟΔ. οὐκ, ἦν γε πείθη τοῖσι σοῦ σοφωτέροις.

ΕΚ. ὡς τῆσδ' ἔκοῦσα παιδὸς οὐ μεθήσομαι. 430

ΟΔ. ἄλλ' οὐδὲ ἐγὼ μὴν τήνδ' ἄπειμι αὐτοῦ λιπών.

ΠΟΛΥΞ. μῆτερ, πιθοῦ μοι· καὶ σὺ, πᾶν Δαερτίου,  
χάλα τοκεῦσιν εἰκότως θυμουμένοις,

σύ τ', ὡς τάλαινα, τοῦς κρατοῦσι μὴ μάχουν.

βούλει πεσεῖν πρὸς οὐδας, ἐλκῶσαι τε σὸν 435

γέροντα χρῶτα πρὸς βίαν ὠθουμένη,

ἀσχημονῆσαι τ' ἐκ νέου βραχίονος

σπασθεῖσ'; ἀ πείσει μὴ σύ γ' οὐ γὰρ ἄξιον.

ἄλλ', ὡς φίλη μοι μῆτερ, ἡδίστην χέρα

δὸς καὶ παρειὰν προσβαλεῖν παρηδί·

ώς οὕποτ' αὐθις, ἄλλα τὸν πανύστατον

ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι.

τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.

ὦ μῆτερ, ὡς τεκοῦσ', ἄπειμι δὴ κάτω

ΕΚ. ὡς θύγατρε, ἡμεῖς δ' ἐν φάει δουλεύσομεν. 435

ΠΟΛΥΞ. ἄνυμφος, ἀνυμέναιος, ὡν μ' ἔχρην τυχεῖν.

ΕΚ. οἰκτρὰ σὺ, τέκνον, ἀθλία δ' ἐγὼ γυνή.

ΠΟΛΥΞ. ἐκεῖ δ' ἐν Ἀιδουν κείσομαι χωρὶς σέθεν.

ΕΚ. οἵμοι τί δράσω; ποῖ τελευτήσω βίον;

ΠΟΛΥΞ. δούλη θανοῦμαι, πατρὸς οὐσ' ἐλευθέρου. 420  
 ΕΚ. ημεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.  
 ΠΟΛΥΞ. τί σοι πρὸς Ἐκτορ' ἡ γέροντ' εἴπω πόσιν;  
 ΕΚ. ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.  
 ΠΟΛΥΞ. ὡ στέρνα, μαστοί θ', οἱ μ' ἐθρέψαθ' ηδέως.  
 ΕΚ. ὡ τῆς ἀώρου θύγατερ ἀθλία τύχης. 425  
 ΠΟΛΥΞ. χαῖρ', ὡ τεκοῦσα, χαῖρε Κασάνδρα τέ μοι.  
 ΕΚ. χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.  
 ΠΟΛΥΞ. ὁ τ' ἐν φιλίπποις Θρυξὶ Πολύδωρος κάσις.  
 ΕΚ. εἰ ζῆ γ': ἀπιστῶ δ' ὡδε πάντα δυστυχῶ.  
 ΠΟΛΥΞ. ζῆ καὶ θανούσης ὅμμα συγκλήσει τὸ σόν. 430  
 ΕΚ. τέθνηκ' ἔγωγε πρὶν θανεῖν κακῶν ὑπο.  
 ΠΟΛΥΞ. κόμιζ', Ὁδυσσεῦ, μ' ἀμφιθεὶς κάρα πέπλοις·  
     ώς πρὶν σφαγῆναι γ' ἐκτέτηκα καρδίαν  
     θρήνοισι μητρὸς, τήνδε τ' ἐκτήκω γόοις.  
     ώ φῶς· προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι, 435  
     μέτεστι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους  
     βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.  
 ΕΚ. οἱ ὁγώ· προλείπω· λύεται δέ μου μέλη.  
     ώ θύγατερ, ἄψαι μητρὸς, ἐκτεινον χέρα,  
     δός· μὴ λίπης μ' ἄπαιδ'. ἀπωλόμην, φίλαι. 440  
 [ώς τὴν Λάκαιναν ξύγγονον Διοσκόροιν  
     Ἐλένην ἴδοιμι· διὰ καλῶν γὰρ ὄμμάτων  
     αἰσχιστα Τροίαν εἴλε τὴν εὐδαιμονα.]  
 ΧΟ. αὖρα, ποντιὰς αὖρα, στρ. α'.  
     ἄτε ποντοπόρους κομίζεις  
     θοὰς ἀκάτους ἐπ' οἰδμα λίμνας, 445  
     ποῦ με τὰν μελέαν πορεύσεις;  
     τῷ δουλόσυνος πρὸς οἶκον

κτηθεῖσ' ἀφίξομαι ;  
 ἦ Δωριδος ὅρμον αἴας,  
 ἦ Φθιάδος, ἐνθα τὸν  
 καλλίστων ὑδάτων πατέρα  
 φασὶν Ἀπιδανὸν γύας λιπαίνειν ;  
 ἦ νάσων, ἀλιήρει  
 κώπᾳ πεμπομέναν τάλαιναν,  
 οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις,  
 ἐνθα πρωτόγονός τε φοῖνιξ  
 δάφνα θ' ἵεροὺς ἀνέσχε  
 πτόρθους Λατοῖ φίλα  
 ὥδηνος ἄγαλμα δίνει ;  
 σὺν Δηλιάσιν τε κού-  
 ραισιν Ἀρτέμιδός τε θεᾶς  
 χρυσέαν ἀμπυκα τόξα τ' εὐλογήσω ;  
 ἦ Παλλάδος ἐν πόλει  
 τᾶς καλλιδίφρου θεᾶς  
 ναίουσ' ἐν κροκέῳ πέπλῳ  
 ζεύξομαι ἀρά πώ-  
 λους, ἐν δαιδαλεῖσι ποι-  
 κίλλουσ' ἀνθοκρόκοισι πήγναις,  
 ἦ Τιτάνων γενεάν,  
 τὰν Ζεὺς ἀμφιπύρῳ  
 κοιμίζει φλογυμῷ Κρονίδας ;  
 ὅμοι τεκέων ἐμῶν,  
 ὅμοι πατέρων, χθονός θ'  
 ἀ καπνῷ κατερείπεται  
 τυφομένα, δορί-  
 κτητος Ἀργείων. ἐγὼ δ'

450

ἀντ. α. 455

460

465

στρ. β'.

470

ἀντ. β. 475

ἐν ξείνᾳ χθονὶ δὴ κέκλημαι  
δούλα, λιποῦσ' Ἀσίαν  
Εὐρώπας θεράπιναν,  
ἀλλάξασ' Ἀιδα θαλάμους.

480

## ΤΑΛΘΤΒΙΟΣ.

ποῦ τὴν ἄνασσαν δήποτ' οὐσαν Ἰλίου

Ἐκάβην ἀν ἔξευροιμι, Τρφάδες κόραι;

485

ΧΟ. αὐτῇ πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονὶ,  
Ταλθύβιε, κεῖται, συγκεκληγμένη πέπλοις.

ΤΑ. ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὅραν;  
ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην

[ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος,] 490

τύχην δὲ πάντα τὰν βροτοῦς ἐπισκοπεῖν;

οὐχ ἦδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν;

οὐχ ἦδε Πριάμου τοῦ μέγ' ὄλβίου δάμαρ;

καὶ νῦν πάλις μὲν πᾶσ' ἀνέστηκεν δορὶ,

αὐτὴ δὲ δούλη, γραῦς, ἄπαις, ἐπὶ χθονὶ 495

κεῖται, κόνει φύρουσα δύστηνον κάρα.

φεῦ φεῦ. γέρων μέν εἰμ' ὅμως δέ μοι θανεῖν  
εἴη, πρὶν αἰσχρῷ περιπετεῖν τύχη τινί.

ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον

πλευρὰν ἔπαιρε καὶ τὸ πάλλευκον κάρα. 500

ΕΚ. ἔα· τίς οὐτος σῶμα τούμὸν οὐκ ἔξι

κεῖσθαι; τί κινεῖς μ', ὅστις εἰ, λυπουμένην;

ΤΑ. Ταλθύβιος ἦκω, Δαναΐδῶν ὑπηρέτης,

Ἄγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.

ΕΚ. ὦ φίλτατ', ἀρα καμ' ἐπισφάξαι τάφῳ

δοκοῦν Ἀχαιοῖς ἦλθες; ὡς φίλ' ἀν λέγοις. 505

σπεύδωμεν, ἐγκονῶμεν, ἥγοῦ μοι, γέρον.

ΤΑ. σὴν παῖδα κατθανοῦσαν ὡς θάψης, γύναι,  
ἥκω μεταστείχων σε· πέμπουσιν δέ με  
διστοί τ' Ἀτρεῖδαι καὶ λεὼς Ἀχαιϊκός.

510

ΕΚ. οἵμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους  
μετῆλθες ημᾶς, ἀλλὰ σημανῶν κακά;  
ὅλωλας, ὡς πᾶν, μητρὸς ἀρπασθεῖσ' ἄπο·  
ημεῖς δ' ἄτεκνοι τούπι σ'. ὡς τάλαιν' ἔγω.  
πῶς καὶ νῦν ἔξεπράξατ'; ἄρ' αἰδούμενοι;  
ἢ πρὸς τὸ δεινὸν ἥλθεθ', ὡς ἔχθραν, γέρον,  
κτείνοντες; εἰπὲ, καίπερ οὐ λέξων φίλα.

515

ΤΑ. διπλᾶ με χρῆζεις δάκρυνα κερδᾶναι, γύναι,  
σῆς παιδὸς οἴκτω· νῦν τε γὰρ λέγων κακὰ  
τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ὄλλυτο.  
παρῆν μὲν ὅχλος πᾶς Ἀχαιϊκοῦ στρατοῦ  
πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγάς·  
λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς  
ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἔγω·

520

λεκτοί τ' Ἀχαιῶν ἔκκριτοι νεανίαι,  
σκίρτημα μόσχου σῆς καθέξοντες χεροῦν,  
ἔσποντο· πλῆρες δ' ἐν χεροῦν λαβὼν δέπας  
πάγχρυσον, αὔρει χειρὶ παῖς Ἀχιλλέως

525

χοὰς θανόντι πατρί· σημαίνει δέ μοι  
σιγὴν Ἀχαιῶν παντὶ κηρῦξαι στρατῷ.

530

καγὼ παραστὰς εἶπον ἐν μέσοις τάδε·  
‘σιγάτ’, Ἀχαιοὶ, σίγα πᾶς ἔστω λεώς·

σίγα, σιώπα· νήνεμον δ' ἔστησ' ὅχλον.

οὐ δ' εἶπεν, ‘ὦ παῖ Πηλέως, πατήρ δ' ἐμὸς,  
δέξαι χοὰς μοι τάσδε κηλητηρίους,

535

νεκρῶν ἀγωγούς· ἐλθὲ δ', ὡς πίης μέλαν  
 κόρης ἀκραιφνὲς αἷμ', δ σοι δωρούμεθα  
 στρατός τε κάγω· πρευμενῆς δὲ ημῖν γενοῦ,  
 λῦσαι τε πρύμνας καὶ χαλινωτήρια  
 νεῶν δὸς ημῖν, πρευμενοῦς τ' ἀπ' Ἰλίου 540  
 νόστου τυχόντας πάντας ἐσ πάτραν μολεῖν.  
 τοσαῦτ' ἐλεξε, πᾶς δὲ ἐπηγέξατο στρατός.  
 εἰτ' ἀμφίχρυσον φάσγανον κώπης λαβὼν  
 ἐξεῖλκε κολεοῦ, λογάσι δὲ Ἀργείων στρατοῦ  
 νεανίαις ἔνευσε παρθένον λαβεῖν. 545  
 η δὲ, ὡς ἐφράσθη, τόνδε ἐσήμηνεν λόγον.  
 ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,  
 ἐκοῦσα θηῆσκω· μή τις ἀψηται χροὸς  
 τούμοῦ· παρέξω γάρ δέρην εὐκαρδίως.  
 ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάρω, 550  
 πρὸς θεῶν μεθέντες κτείνατ· ἐν νεκροῖσι γάρ  
 δούλη κεκλήσθαι βασιλὶς οὐσ' αἰσχύνομαι.  
 λαοὶ δὲ ἐπερρόθησαν, Ἀγαμέμνων τ' ἄναξ  
 εἰπεν μεθεῖναι παρθένον νεανίαις.  
 [οἱ δέ, ὡς τάχιστ' ἡκουσαν ὑστάτην ὅπα, 555  
 μεθῆκαν, οὐπερ καὶ μέγιστον ἦν κράτος.]  
 κάπετ τόδε εἰσήκουσε δεσποτῶν ἔπος,  
 λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος  
 ἐρρηξε λαγόνος ἐσ μέσον παρ' ὄμφαλὸν,  
 μαστούς τ' ἐδειξε στέρνα θ', ὡς ἀγάλματος, 560  
 καλλιστα· καὶ καθεῖσα πρὸς γαῖαν γόνυ  
 ἐλεξε πάντων τλημονέστατον λόγον.  
 ἴδον τόδε, εἰ μὲν στέρνον, ὡς νεανία,  
 παίειν προθυμεῖ, παισον, εἰ δὲ ὑπ' αὐχένα

χρήζεις, πάρεστι λαιμὸς εὐτρεπὴς ὅδε. 565  
 ὁ δὲ οὐ θέλων τε καὶ θέλων, οἴκτῳ κόρης,  
 τέμνει σιδῆρῳ πνεύματος διαρροάς·  
 κρουνοὶ δὲ ἔχώρουν· ηδὲ καὶ θηῆσκουντ' ὅμως  
 πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,  
 [κρύπτουσ' ἀ κρύπτειν ὅμματ' ἀρσένων χρεών.] 570  
 ἐπεὶ δὲ ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,  
 οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον,  
 ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν  
 φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυραν,  
 κορμοὺς φέροντες πευκίνους, οὐδὲ τοῦ φέρων 575  
 πρὸς τοῦ φέροντος τοιάδε ἤκουεν κακά·  
 'ἔστηκας, ὡ κάκιστε, τῇ νεάνιδι  
 οὐ πέπλον, οὐδὲ κόσμον ἐν χεροῖν ἔχων;  
 οὐκ εἰ τι δώσων τῇ περίστῃ' εὐκαρδίᾳ  
 ψυχήν τὸ ἀρίστη; τοιάδε ἀμφὶ σῆς λέγω  
 παιδὸς θανούσης· εὐτεκνωτάτην δέ σε  
 πασῶν γυναικῶν δυστυχεστάτην θέορω. 580

ΧΟ. δεινόν τι πῆμα Πριαμίδαις ἐπέζεσε  
 πόλει τε τῆμῷ· θεῶν ἀναγκαῖον τόδε.

ΕΚ. ὡ θύγατερ, οὐκ οἶδεν δὲ τι βλέψω κακῶν, 585  
 πολλῶν παρόντων· ήν γάρ ἄψωμαί τινος,  
 τόδε οὐκ ἔδει με, παρακαλεῖ δὲ ἐκεῖθεν αὐ  
 λύπη τις ἄλλη διάδοχος κακῶν κακοῖς.  
 καὶ νῦν τὸ μὲν σὸν ὥστε μὴ στένειν πάθος  
 οὐκ ἀν δυναίμην ἔξαλεψάσθαι φρενός· 590  
 τὸ δὲ αὐλύπτινον παρεῖλες, ἀγγελθεῖσά μοι  
 γενναῖος. οὔκουν δεινὸν, εἰ γῆ μὲν κακὴ  
 τυχοῦσα καιροῦ θεόθεν εὖ στάχυν φέρει,

χρηστή δ' ἀμαρτοῦντ' ὅν χρεών αὐτὴν τυχεῖν  
κακὸν δίδωσι καρπὸν, ἄνθρωποις δ' ἀεὶ 595  
οἱ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακὸς,  
οἱ δ' ἐσθλὸς ἐσθλὸς, οὐδὲ συμφορᾶς ὑπὸ<sup>το</sup>  
φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' ἀεί;  
ἄρ' οἱ τεκόντες διαφέρουσιν, η̄ τροφαί;  
ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς 600  
δίδαξιν ἐσθλοῦ· τοῦτο δ' ἦν τις εὐ μάθη,  
οὐδὲν τό γ' αἰσχρόν, κανόνι τοῦ καλοῦ μαθών.  
καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευστεν μάτην.  
σὺ δ' ἐλθὲ καὶ σήμηνον Ἀργείοις τάδε,  
μηδ θιγγάνειν μοι μηδέν', ἀλλ' εἴργειν ὄχλον 605  
τῆς παιδός. ἐν τοι μυρίῳ στρατεύματι  
ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία  
κρείσσων πυρὸς, κακὸς δ' οὐ μή τι δρῶν κακόν.  
σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρι,  
βάψαο' ἔνεγκε δεῦρο ποντίας ἀλὸς, 610  
ώς παιδὰ λουτροῖς τοῖς πανυστάτοις ἐμὴν  
νύμφην τ' ἄνυμφον παρθένον τ' ἀπάρθενον  
λουσώ προθῶμαι θ'. ὡς μὲν ἀξία, πόθεν;  
οὐκ ἀν δυναίμην· ως δ' ἔχω· τί γὰρ πάθω;  
κόσμον γ' ἀγέρασ' αἰχμαλωτῶν πάρα, 615  
αἴ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων  
ναίουσιν, εἴ τις τοὺς νεωστὶ δεσπότας  
λαθοῦσ' ἔχει τι κλέμμα τῶν αὐτῆς δόμων.  
ὦ σχῆματ' οἴκων, ὦ ποτ' εὔτυχεῖς δόμοι,  
ὦ πλεῖστ' ἔχων κάλλιστά τ', εὐτεκνώτατε 620  
Πρίαμε, γεραιά θ' ηδὸν ἐγὼ μῆτηρ τέκνων,  
ώς ἐσ τὸ μηδὲν ἡκομεν, φρονήματος

τοῦ πρὶν στερέντες. εἴτα δῆτ' ὄγκονύμεθα  
οὐ μέν τις ἡμῶν πλουσίοις ἐν δώμασιν,  
οὐδὲ δὲ πολίταις τίμιος κεκλημένος. 625  
τὰ δὲ οὐδέν· ἄλλως φροντίδων βουλεύματα,  
γλώσσης τε κόρμποι. κεῖνος ὀλβιώτατος,  
ὅτῳ κατ' ἡμαρ τηγχάνει μηδὲν κακόν.

ΧΟ. ἐμοὶ χρῆν συμφορὰν, στρ.  
ἐμοὶ χρῆν πημονὰν γενέσθαι, 630  
Ίδαιαν δὲ πρῶτον ὕλαν  
Ἄλεξανδρὸς εἰλατίναν  
ἐτάμεθ', ἄλιον ἐπ' οἰδμα ναυστολήσων  
Ἐλένας ἐπὶ λέκτρα, τὰν καλλίσταν δὲ χρυσο-  
φαῖς 635, 6

"Αλιος αὐγάζει.  
πόνοι γὰρ καὶ πόνων  
ἀνάγκαι κρείσσονες κυκλοῦνται  
κοινὸν δὲ ἔξι ιδίας ἀνοίας 640  
κακὸν τὰ Σιμουντίδι γῆ  
οὐλέθριον ἔμολε, συμφορά τ' ἀπ' ἄλλων.  
ἐκρίθη δὲ ἔρις, ἀνὲν ἐν Ἱ-  
δᾳ κρίνει τρισσὰς μακάρων  
παιδας ἀνὴρ βούτας, 645  
ἐπὶ δορὶ καὶ φόνῳ καὶ ἐμῶν μελάθρων λώβῳ. ἐπῳδ.  
στένει δὲ καὶ τις ἀμφὶ τὸν εὔροον Εὐρώταν 650  
λάκαινα πολυδάκρυτος ἐν δόμοις κόρα,  
πολιόν τ' ἐπὶ κράτα μάτηρ  
τέκνων θανόντων τίθεται χέρα,  
δρύπτεται τε παρειὰν, 655  
δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.

## ΘΕΡΑΠΑΙΝΑ.

γυναικες, Ἐκάβη ποῦ ποθ' ή παναθλία,  
η̄ πάντα νικῶσ' ἄνδρα καὶ θῆλυν σπορὰν  
κακοῖς, ἵν' οὐδεὶς στέφανον ἀνθαιρήσεται; 660

ΧΟ. τί δ̄, ὡ̄ τάλαινα σῆς κακογλώσσου βοῆς;  
ώ̄ς οὗποθ' εῦδει λυπρά σου κηρύγματα.

ΘΕ. Ἐκάβη φέρω τόδ̄ ἀλγος· ἐν κακοῖσι δὲ  
οὐ̄ ῥάδιον βροτοῖσιν εὐφημεῖν στόμα.

ΧΟ. καὶ μὴν περῶσα τυγχάνει δόμων ὑπέρ  
η̄δ̄, ἐς δὲ καιρὸν σοῖσι φαίνεται λόγοις. 665

ΘΕ. ὡ̄ παντάλαινα, κάτι μᾶλλον ή λέγω,  
δέσποιν', ὅλωλας, οὐκέτ' εἰ, βλέπουσα φῶς,  
ἄπαις, ἄνανδρος, ἄπολις, ἐξεφθαρμένη.

ΕΚ. οὐ̄ καινὸν εἶπας, εἰδόσιν δ̄ ὠνείδισας. 670  
ἀτάρ τί νεκρὸν τόνδε μοι Πολυξένης  
η̄κεις κομίζουσ', η̄ς ἀπηγγέλθη τάφος  
πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν;

ΘΕ. η̄δ̄ οὐδὲν οἰδεν, ἀλλά μοι Πολυξένην  
θρηνεῖ, νέων δὲ πηγάτων οὐχ ἀπτεται. 675

ΕΚ. οἰ̄ γὰ τάλαινα, μῶν τὸ βακχεῖον κάρα  
τῆς θεσπιώδον δεῦρο Κασάνδρας φέρεις;

ΘΕ. ζῶσαν λέλακας, τὸν θανόντα δ̄ οὐ στένεις  
τόνδ̄. ἀλλ' ἀθρησον σῶμα γυμνωθὲν νεκροῦ,  
εἰ̄ σοι φανεῖται θαῦμα καὶ παρ' ἐλπίδας. 680

ΕΚ. οἴμοι, βλέπω δὴ παῖδ̄ ἐμὸν τεθνηκότα  
Πολύδωρον, ὃν μοι Θρῆξ ἔσωξ οἴκοις ἀνήρ.  
ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δή.  
ὡ̄ τέκνον,

αἰαῖ, κατάρχομαι νόμον  
βακχεῖον, ἐξ ἀλάστορος  
ἀρτιμαθῆς κακῶν.

ΘΕ. ἔγνως γὰρ ἄτην παιδὸς, ὡς δύστηνε σύ;

ΕΚ. ἀπιστ' ἀπιστα, καινὰ καινὰ δέρκομαι.  
ἔτερα δ' ἀφ' ἔτέρων κακὰ κακῶν κυρεῖν. 690  
οὐδέποτ' ἀστένακτον, ἀδάκρυτον ἀμέρα μ' ἐπισχή-  
σει.

ΧΟ. δείν', ὡς τάλαινα, δεινὰ πάσχομεν κακά.

ΕΚ. ὡς τέκνον, τέκνον ταλαίνας ματρὸς, 695  
τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσαι; πρὸς τίνος  
ἀνθρώπων;

ΘΕ. οὐκ οἰδε. ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

ΕΚ. ἐκβλητον, ἡ πέσημα φοινίου δορὸς,  
ἐν ψαμάθῳ λευρῷ; 700

ΘΕ. πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

ΕΚ. ὡμοι, αἰαῖ, ἔμαθον ἔνυπνον ὄμμάτων  
ἐμῶν ὄψιν, οὐ με παρέβα φά-  
σμα μελανόπτερον  
ἀν ἐσεῖδον ἀμφί σ', 705  
ὡς τέκνον, οὐκέτ' ὄντα Διὸς ἐν φάει.

ΧΟ. τίς γάρ νιν ἔκτειν'; οἰσθ' ὄνειρόφρων φράσαι;

ΕΚ. ἐμὸς ἐμὸς ἔνος, Θρήκιος ἵππότας, 710  
ἴν' ὁ γέρων πατὴρ ἔθετό νιν κρύψας.

ΧΟ. ὡμοι, τί λέξεις; χρυσὸν ὡς ἔχη κτανών;

ΕΚ. ἄρρητ', ἀνωνόμαστα, θαυμάτων πέρα,  
οὐχ ὄσι, οὐδὲ ἀνεκτά. ποῦ δίκα ἔένων; 715  
ὡς κατάρατ' ἀνδρῶν, ὡς διεμοιράσω  
χρόα, σιδαρέψι τεμῶν φασγάνῳ

μέλεα τοῦδε παιδὸς, οὐδὲ φίκτισω. 720  
**ΧΟ.** ὡς τλῆμον, ὡς σε πολυπονωτάτην βροτῶν  
 δαίμων ἔθηκεν, ὅστις ἐστί σοι βαρύς.  
 ἀλλ’ εἰσορῶ γάρ τοῦδε δεσπότου δέμας  
 Ἀγαμέμνονος, τούνθένδε σιγώμεν, φίλαι. 725

## ΑΓΑΜΕΜΝΩΝ.

Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ  
 ἐλθοῦσ’, ἐφ’ οἰστερ Ταλθύβιος ἥγγειλέ μοι  
 μὴ θιγγάνειν σῆς μηδέν’ Ἀργείων κόρης;  
 ήμεις μὲν οὖν εἰώμεν οὐδὲ ἐφαύομεν.  
 σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ. 730  
 ἥκω δὲ ἀποστελῶν σε· τάκειθεν γάρ εὐ  
 πεπραγμέν’ ἔστιν, εἴ τι τῶνδ’ ἔστιν καλῶς.  
 ἔα· τίν’ ἄνδρα τόνδ’ ἐπὶ σκηναῖς ὄρῳ  
 θανόντα Τρώων; οὐ γάρ Ἀργεῖον, πέπλοι  
 δέμας περιπτύσσοντες ἀγγέλλουσί μοι. 735  
**ΕΚ.** δύστην’, ἐμαυτὴν γάρ λέγω λέγουσα σὲ,  
 ‘Ἐκάβη, τί δράσω; πότερα προσπέσω γόνυ  
 Ἀγαμέμνονος τοῦδ’, ή φέρω σιγῇ κακά;  
**ΑΓ.** τί μοι προσώπῳ νῶτον ἐγκλίνασα σὸν  
 δύρει, τὸ πραχθὲν δὲ οὐ λέγεις, τίς ἔσθ’ ὅδε. 740  
**ΕΚ.** ἀλλ’ εἴ με δούλην πολεμίαν θ’ ἥγούμενος  
 γονάτων ἀπώσαιτ’, ἄλγος ἀν προσθείμεθ’ ἄν.  
**ΑΓ.** οὗτοι πέφυκα μάντις, ὥστε μὴ κλύνω  
 ἐξιστορῆσαι σῶν ὁδὸν βουλευμάτων.  
**ΕΚ.** ἀρέτην ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς  
 μᾶλλον φρένας τοῦδος, ὅντος οὐχὶ δυσμενοῦς; 745  
**ΑΓ.** εἴ τοι με βούλει τῶνδε μηδὲν εἰδέναι,

ἐσ ταῦτὸν ἡκεις· καὶ γὰρ οὐδ' ἔγω κλύειν.

ΕΚ. οὐκ ἀν δυναίμην τοῦδε τιμωρεῖν ἄτερ  
τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε;  
τολμᾶν ἀνάγκη, καν τύχω καν μὴ τύχω.  
Ἄγαμεμινον, ἵκετεύω σε τῶνδε γονάτων  
καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος.

ΑΓ. τί χρῆμα μαστεύουσα; μῶν ἐλεύθερον  
αἰῶνα θέσθαι; ῥάδιον γάρ ἔστι σοι.

ΕΚ. [οὐ δῆτα τοὺς κακοὺς δὲ τιμωρουμένη,  
αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.

ΑΓ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς;]

ΕΚ. οὐδέν τι τούτων ὅν σὺ δοξάζεις, ἄναξ.  
ὅρφς νεκρὸν τόνδ', οὐ καταστάζω δάκρυν;

ΑΓ. ὅρῳ τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

ΕΚ. τοῦτόν ποτ' ἔτεκον κάφερον ζώνης ὑπο.

ΑΓ. ἔστιν δὲ τίς σῶν οὗτος, ὡς τλῆμον, τέκνων;

ΕΚ. οὐ τῶν θανόντων Πριαμδῶν ὑπ' Ἰλίῳ.

ΑΓ. ἡ γάρ τιν' ἄλλον ἔτεκες ἡ κείνους, γύναι;

ΕΚ. ἀνόνητά γ', ὡς ἔοικε, τόνδ' οὐν εἰσορφῆς.

ΑΓ. ποῦ δ' ὅν ἐτύγχαν', ἡνίκ' ὄλλυτο πτόλις;

ΕΚ. πατήρ νιν ἐξέπεμψεν, ὄρρωδῶν θανεῖν.

ΑΓ. ποι τῶν τότ' ὄντων χωρίσας τέκνων μόνον;

ΕΚ. ἐσ τήνδε χώραν, οὐπερ ηγρέθη θανών.

ΑΓ. πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ χθονός;

ΕΚ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ.

ΑΓ. θηήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου τυχών;

ΕΚ. τίνος γ' ὑπ' ἄλλου; Θρῆξ νιν ὄλεσε ξένος.

ΑΓ. ὡς τλῆμον, ἡ που χρυσὸν ηγάσθη λαβεῖν;

ΕΚ. τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.

750

755

760

765

770

775

ΑΓ. ηῦρες δὲ ποῦ νιν, ἢ τίς ἡγεγκεν νεκρόν;  
 ΕΚ. ἥδ', ἐντυχοῦσα ποντίας ἀκτῆς ἔπι.  
 ΑΓ. τοῦτον ματεύουσ', ἢ πονοῦσ' ἄλλον πόνον;  
 ΕΚ. λουτρὸν φέρετον οἴσουσ' ἐξ ἀλὸς Πολυξένη. 780  
 ΑΓ. κτανών νιν, ως ἔοικεν, ἐκβάλλει ξένος.  
 ΕΚ. θαλασσόπλαγκτόν γ', ὥδε διατεμών χρόα.  
 ΑΓ. ὡ σχετλία σὺ τῶν ἀμετρήτων πόνων.  
 ΕΚ. ὅλωλα, κούδεν λοιπὸν, Ἀγάμεμνον, κακῶν.  
 ΑΓ. φεῦ φεῦ τίς οὕτω δυστυχῆς ἔφυ γυνή; 785  
 ΕΚ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.  
 ἀλλ' ὥντερ οὐνεκ' ἀμφὶ σὸν πίπτω γόνυ,  
 ἄκουσον. εἰ μὲν ὅσιά σοι παθεῖν δοκῶ,  
 στέργοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ  
 τιμωρὸς ἀνδρὸς ἀνοσιωτάτου ξένου, 790  
 δος οὕτε τοὺς γῆς νέρθεν οὕτε τοὺς ἄνω  
 δείσας δέδρακεν ἔργον ἀνοσιώτατον,  
 κοινῆς τραπέζης πολλάκις τυχῶν ἐμοὶ,  
 [ξενίας τ' ἀριθμῷ πρῶτα τῶν ἐμῶν φίλων·  
 τυχῶν δ' ὅσων δεῖ καὶ λαβὼν προμηθίαν,] 795  
 ἔκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,  
 οὐκ ἡξίωσεν, ἀλλ' ἀφῆκε πόντιον.  
 ημεῖς μὲν οὖν δοῦλοί τε κάσθενεῖς ἵσως·  
 ἀλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν  
 νόμος· νόμῳ γάρ τοὺς θεοὺς ἡγούμεθα,  
 καὶ ζῶμεν ἄδικα καὶ δίκαιοι ὡρισμένοι·  
 δος ἐσ' ἀνελθὼν εἰ διαφθαρήσεται,  
 καὶ μὴ δίκην δώσουσιν οἵτινες ξένους  
 κτείνουσιν ἢ θεῶν ἵρα τολμῶσιν φέρειν,  
 οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἵσον. 805

ταῦτ' οὖν ἐν αἰσχρῷ θέμενος αἰδέσθητί με,  
οἴκτειρον ήμᾶς, ὡς γραφεύς τ' ἀποσταθεὶς  
ἰδού με κάναθρησον οἵ ἔχω κακά.  
τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν,  
εὐπαις ποτ' οὐσα, νῦν δὲ γραῦς ἄπαις θ' ἄμα, 810  
ἄπολις, ἔρημος, ἀθλιωτάτη βροτῶν.  
οἵμοι τάλαινα, ποι μ' ὑπεξάγεις πόδα;  
ἔοικα πράξειν οὐδέν· ὡς τάλαιν' ἔγω.  
τί δῆτα θνητοὶ τάλλα μὲν μαθήματα  
μοχθοῦμεν ὡς χρὴ πάντα καὶ μαστεύομεν, 815  
πειθὼ δὲ τὴν τύραννον ἀνθρώποις μόνην,  
οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν  
μισθοῦς διδόντες μανθάνειν, οὐδὲν ἦν ποτε  
πείθειν ἃ τις βούλοιτο, τυγχάνειν θ' ἄμα;  
πῶς οὖν ἔτ' ἂν τις ἐλπίσαις πράξειν καλῶς; 820  
οἱ μὲν γάρ ὅντες παῖδες οὐκέτ' εἰσί μοι,  
αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἰχομαι·  
καπνὸν δὲ πόλεως τόνδ' ὑπερθρώσκονθ' ὄρῳ.  
καὶ μὴν ἵσως μὲν τοῦ λόγου κενὸν τόδε,  
Κύπριν προβάλλειν· ἀλλ' ὅμως εἰρήσεται· 825  
πρὸς σοῦσι πλευροῦς παῖς ἐμὴ κοιμίζεται  
ἡ φοιβᾶς ἦν καλοῦσι Κασάνδρα Φρύγες.  
ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,  
ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων  
χάριν τίν' ἔξει παῖς ἐμὴ, κείης δὲ ἔγω; 830  
[ἐκ τοῦ σκότου γάρ τῶν τε νυκτέρων πάνυ  
φίλτρων μεγίστη γίγνεται βροτοῖς χάρις.]  
ἄκουε δῆ τον θανόντα τόνδ' ὄρφες;  
τοῦτον καλῶς δρῶν ὅντα κηδεστὴν σέθεν

δράστεις. ἐνός μοι μῦθος ἐνδεής ἔτι 835  
 εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι  
 καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει,  
 ἢ Δαιδάλου τέχναισιν ἢ θεῶν τινος,  
 ὡς πάνθ' ὁμαρτῆ σῶν ἔχοιτο γουνάτων  
 κλαίοντ', ἐπισκήπτοντα παντοίους λόγους. 840  
 ὡς δέσποτ', ὡς μέγιστον Ἑλλησιν φάσι,  
 πιθοῦ, παράσχες χεῖρα τῇ πρεσβύτιδι  
 τιμωρὸν, εἴ καὶ μηδέν ἔστιν, ἀλλ' ὅμως.  
 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν  
 καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί. 845  
 ΧΟ. δεινόν γε, θυητοῖς ὡς ἄπαντα συμπίτνει,  
 καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,  
 φίλους τιθέντες τούς τε πολεμιωτάτους,  
 ἔχθρούς τε τοὺς πρὸν εὐμενεῖς ποιούμενοι  
 ΑΓ. ἔγω σὲ καὶ σὸν πᾶδα καὶ τύχας σέθειν, 850  
 Ἐκάβη, δί' οἴκτον χεῖρά θ' ἵκεσίαν ἔχω,  
 καὶ βουλόμαι θεῶν θ' οὐνεκ' ἀνόσιον ξένον  
 καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην,  
 εἴ πως φανείη γ' ὥστε σοί τ' ἔχειν καλῶς,  
 στρατῷ τε μὴ δόξαιμι Κασάνδρας χάριν 855  
 Θρήκης ἄνακτι τόνδε βουλεῦσαι φόνον.  
 ἔστιν γὰρ ἡ ταραγμὸς ἐμπέπτωκέ μοι.  
 τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατὸς,  
 τὸν κατθανόντα δὲ ἔχθρόν· εἴ δὲ ἐμοὶ φίλος  
 δόδ' ἔστι, χωρὶς τοῦτο κού κοινὸν στρατῷ. 860  
 πρὸς ταῦτα φρόντιζ· ὡς θέλοντα μέν μ' ἔχεις  
 σοὶ ξυμπονῆσαι καὶ ταχὺν προσαρκέσαι,  
 βραδὺν δ', Ἀχαιοῖς εἴ διαβληθήσομαι

ΕΚ. φεῦ·

οὐκ ἔστι θυητῶν ὅστις ἔστ' ἐλεύθερος·  
 ἡ χρημάτων γάρ δοῦλος ἔστιν ἡ τύχης,  
 ἡ πλῆθος αὐτὸν πόλεος ἡ νόμων γραφαὶ  
 εἰργονοι χρῆσθαι μὴ κατὰ γνώμην τρόποις.  
 ἐπεὶ δὲ ταρβεῖς τῷ τ' ὄχλῳ πλέον νέμεις,  
 ἔγω σε θήσω τοῦδ' ἐλεύθερον φόβου.  
 ξύνισθι μὲν γὰρ, ἦν τι βουλεύσω κακὸν  
 τῷ τόνδ' ἀποκτείναντι, συνδράσγης δὲ μῆ.  
 ἦν δ' ἐξ Ἀχαιῶν θόρυβος ἡ πικουρία  
 πάσχοντος ἀνδρὸς Θρηκὸς οὐα πείσεται  
 φανῆ τις, εἰργε μὴ δοκῶν ἐμὴν χάριν.  
 τὰ δ' ἄλλα θάρσει· πάντ' ἔγω θήσω καλῶς. 875

ΑΓ. πῶς οὖν; τί δράσεις; πότερα φάσγανον χερὶ<sup>ν</sup>  
 λαβούσα γραία φῶτα βάρβαρον κτενεῖς,  
 ἡ φαρμάκοισιν, ἡ πικουρίᾳ τίνι;  
 τίς σοι ξυνέσται χεύρ; πόθεν κτήσει φίλους;

ΕΚ. στέγαι κεκεύθασ' αἵδε Τρφάδων ὄχλον. 880

ΑΓ. τὰς αἰχμαλώτους εἴπας, Ἐλλήνων ἄγραν;

ΕΚ. ξὺν ταῦσδε τὸν ἐμὸν φονέα τιμωρήσομαι.

ΑΓ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος;

ΕΚ. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.

ΑΓ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος.

ΕΚ. τί δ'; οὐ γυναικες εἶλον Αἰγύπτου τέκνα,

καὶ Δῆμον ἄρδην ἀρσένων ἔξώκισταν;

ἀλλ' ὡς γενέσθω· τόνδε μὲν μέθεις λόγον,

πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ

γυναικα. καὶ σὺ, Θρηκὶ πλαθεῖσα ξένῳ,

λέξον, 'καλεῖ σ' ἄνασσα δή ποτ' Ἰλίου

885

890

Ἐκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος,  
καὶ παιδας· ὡς δεῖ καὶ τέκν' εἰδέναι λόγους  
τοὺς ἐξ ἑκείνης.<sup>τὸν</sup> δὲ τῆς νεοσφαγοῦς  
Πολυξένης ἐπίσχεις, Ἀγάμεμνοι, τάφον, 895  
ὡς τώδ' ἀδελφῷ πλησίον μιᾶ φλογὶ,  
διστὴ μέριμνα μητρὶ, κρυφθῆτον χθονί.

ΑΓ. ἔσται τάδ' οὕτως· καὶ γὰρ εἰ μὲν ἦν στρατῷ  
πλοῦς, οὐκ ἀν εἰχον τήνδε σοι δοῦναι χάριν·  
νῦν δ', οὐ γὰρ ἵησ' οὐρίους πνοὰς θεὸς, 900  
μένειν ἀνάγκη πλοῦν ὄρωντας ἡσυχον.  
γένοιτο δὲ εὖ πως· πᾶσι γὰρ κοινὸν τόδε,  
ἰδίᾳ θ' ἐκάστῳ καὶ πόλει, τὸν μὲν κακὸν  
κακόν τι πάσχειν, τὸν δὲ χρηστὸν εὔτυχεῖν.

ΧΟ. σὺ μὲν, ὡς πατρὶς Ἰλιὰς, στρ. α'. 905  
τῶν ἀπορθήτων πόλις οὐκέτι λέξει·  
τοιον Ἑλλάνων νέφος ἀμφί σε κρύπτει  
δορὶ δὴ δορὶ πέρσαν.  
ἀπὸ δὲ στεφάναν κέκαρσαι 910  
πύργων, κατὰ δ' αἰθάλον  
κηλᾶδ' οἰκτροτάταν κέχρωσαι,  
τάλαιν', οὐκέτι σ' ἐμβατεύσω.  
μεσονύκτιος ὡλλύμαν, ἀντ. α'.  
ἡμος ἐκ δείπνων ὑπνος ἡδὺς ἐπ' ὄσσοις 915  
κίδναται, μολπᾶν δ' ἄπο καὶ χοροποιῶν  
θυσιῶν καταπαύσας  
πόσις ἐν θαλάμοις ἔκειτο,  
ξυστὸν δὲ ἐπὶ πασσάλῳ, 920  
ναύταν οὐκέθ' ὄρων ὅμιλον  
Τροίαν Ἰλιάδ' ἐμβεβῶται.

ἔγω δὲ πλόκαμον ἀναδέτοις  
μίτραισιν ἐρρυθμιζόμαν στρ. β'.  
χρυσέων ἐνόπτρων 925  
λεύσσουν ἀτέρμονας εἰς αὐγὰς,  
ἐπιδέμνιον ως πέσοιμ' ἐς εὐνάν.  
ἀνὰ δὲ κέλαδος ἔμολε πόλιν  
κέλευσμα δ' ἦν κατ' ἄστυ Τροίας τόδ'. ὁ  
παῖδες Ἑλλάνων, πότε δὴ πότε τὰν 930  
'Ιλιάδα σκοπιὰν  
πέρσαντες ἤξετ' οἴκους ;'  
λέχη δὲ φίλια μονόπεπλος  
λιποῦσα, Δωρὶς ως κόρα,  
σεμνὰν προσίζουν' 935  
οὐκ ἦνυστ'. Ἀρτεμιν ἀ τλάμων.  
ἄγομαι δὲ θανόντ' ἴδοντ' ἀκοίταν  
τὸν ἐμὸν ἄλιον ἐπὶ πέλαγος,  
πόλιν τ' ἀποσκοποῦντ', ἐπεὶ νόστιμον  
ναῦς ἐκύησεν πόδα καί μ' ἀπὸ γᾶς  
ῶρισεν 'Ιλιάδος, 940  
τάλαιν', ἀπεῖπον ἄλγει.  
τὰν τοῦ Διωσκόροιν 'Ελέναν  
κάσιν, 'Ιδαιόν τε βούταν  
αἰνόπαριν κατάρα διδοῦστ', ἐπεὶ με γᾶς  
ἐκ πατρίας ἀπώλεσεν ἐξ- 945, 6  
φύκισέν τ' οἴκων  
γάμος, οὐ γάμος, ἀλλ' ἀλάστορός τις οἰζύς.  
ἄν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν, 950, 1  
μήτε πατρῷον ἵκοιτ' ἐς οἴκον.

## ΠΟΔΤΜΗΣΤΩΡ.

[ῳ φίλτατ’ ἀνδρῶν Πρίαμε, φιλτάτη δὲ σὺ,]

Ἐκάβη, δακρύω σ’ εἰσορῶν πόλιν τε σὴν,

τήν τ’ ἀρτίως θαυμῦσαν ἔκγονον σέθεν.

φεῦ·

οὐκ ἔστιν οὐδὲν πιστὸν οὗτ’ εὐδοξία

οὗτ’ αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.

φύρουσι δ’ αὐτὰ θεὸν πάλιν τε καὶ πρόσω,

ταραγμὸν ἐντιθέντες, ὡς ἀγνωσίᾳ

σέβωμεν αὐτὸν, ἀλλὰ ταῦτα μὲν τί δεῖ 955

θρηνεῖν, προκόπτοντ’ οὐδὲν ἐς πρόσθεν κακῶν;

σὺ δὲ εἰ τι μέμφει τῆς ἐμῆς ἀπουσίας,

σχέσι τυγχάνω γάρ ἐν μέσοις Θρήκης ὄροις

ἀπών, δτ’ ἡλθεις δεῦρο· ἐπεὶ δὲ ἀφικόμην,

ἥδη πόδ’ ἔξω δωμάτων αἴροντί μοι

ἐς ταῦτὸν ἥδε συμπίτνει δυμὸς σέθεν, 965

λέγοντα μύθους ὧν κλύων ἀφικόμην.

ΕΚ. αἰσχύνομαί σε προσβλέπειν ἐναντίον,

Πολυμῆστορ, ἐν τοιοῦσδε κειμένη κακοῖς.

ὅτῳ γάρ ὦφθην εὐτυχοῦσ’, αἰδώς μὲν ἔχει, 970

ἐν τῷδε πότμῳ τυγχάνουσ’, ἵν’ εἰμὶ νῦν,

κούκλι ἀν δυναίμην προσβλέπειν ὄρθαις κόραις.

ἀλλ’ αὐτὸν μὴ δύσνοιαν ἡγήσῃ σέθεν,

Πολυμῆστορ ἀλλως δὲ αἴτιον τι καὶ νόμος,

γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.

ΠΟΔΥΜ. καὶ θαῦμά γ’ οὐδέν. ἀλλὰ τίς χρεία σ’ ἔμοιν;

τί χρῆμ’ ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;

ΕΚ. Ἰδιον ἐμαυτῆς δή τι πρὸς σὲ βούλομαι

καὶ παιδας εἰπεῖν σούς ὅπάονας δέ μοι

χωρὶς κέλευσον τῶνδε ἀποστῆναι δόμων. 980

ΠΟΛΥΜ. χωρεῖτ· ἐν ἀσφαλεῖ γὰρ ηδ' ἐρημίᾳ.  
φίλη μὲν εἰ σὺ, προσφιλέστε δέ μοι τόδε  
στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρῆν  
τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ  
φίλοις ἐπαρκεῖν· ὡς ἔτοιμός εἰμ' ἐγώ. 985

ΕΚ. πρῶτον μὲν εἰπὲ παῖδες δὲν ἔξει ἐμῆς χερὸς  
Πολύδωρον ἐκ τε πατρὸς ἐν δόμοις ἔχεις,  
εἰς ζῆταν τὰ δὲ ἄλλα δεύτερον σ' ἐρήσοματ.

ΠΟΛΥΜ. μάλιστα τούκείνου μὲν εὐτυχεῖς μέρος.  
ΕΚ. ὡς φίλταθ', ως εὖ καξίως σέθεν λέγεις. 990

ΠΟΛΥΜ. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;  
ΕΚ. εἰ τῆς τεκούσης τῆσδε μέμνηται τί μου.

ΠΟΛΥΜ. καὶ δεῦρο γ' ως σὲ κρύφιος ἔξήτει μολεῖν.  
ΕΚ. χρυσὸς δὲ σῶς, δὲν ἡλθεν ἐκ Τροίας ἔχων;

ΠΟΛΥΜ. σῶς, ἐν δόμοις γε τοῦς ἐμοῖς φρουρούμενος.  
ΕΚ. σῶσόν νυν αὐτὸν, μηδὲ ἔρα τῶν πλησίον. 995

ΠΟΛΥΜ. ἡκιστ· ὄναμίην τοῦ παρόντος, ὡς γύναι.  
ΕΚ. οἰσθ' οὖν ἀ λέξαι σοί τε καὶ παισὶν θέλω;

ΠΟΛΥΜ. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ.  
ΕΚ. ἔστ', ὡς φιληθεὶς ως σὺ νῦν ἐμοὶ φιλεῖ, — 1000

ΠΟΛΥΜ. τί χρῆμα, δὲ κάμε καὶ τέκν' εἰδέναι χρεών;  
ΕΚ. χρυσοῦ παλαιαὶ Πριαμιδῶν κατώρυχες.

ΠΟΛΥΜ. ταῦτ' ἔσθ' ἀ βούλει παιδὶ σημῆναι σέθεν;  
ΕΚ. μάλιστα, διὰ σοῦ γ' εἰ γὰρ εὐσεβῆς ἀνήρ.

ΠΟΛΥΜ. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας; 1005  
ΕΚ. ἄμεινον, ἦν σὺ κατθάνης, τούσδε εἰδέναι.

ΠΟΛΥΜ. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.  
ΕΚ. οἰσθ' οὖν Ἀθάνας Ἰλίας ίνα στέγαις;

ΠΟΛΥΜ. ἐνταῦθ' ὁ χρυσός ἔστι; σημεῖον δὲ τί;

ΕΚ. μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω. 1010

ΠΟΛΥΜ. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοῖ;

ΕΚ. σῶσαι σε χρήμασθ' οἰς συνεξῆλθον θέλω.

ΠΟΛΥΜ. ποῦ δῆτα, πέπλων ἐντὸς ἡ κρύψασ' ἔχεις;

ΕΚ. σκύλων ἐν ὄχλῳ ταῖσδε σώζεται στέγαις.

ΠΟΛΥΜ. ποῦ δ; αἰδὲ Ἀχαιῶν ναύλοχοι περιπτυχαί.

ΕΚ. ἴδιαι γυναικῶν αἰχμαλωτιδῶν στέγαι. 1016

ΠΟΛΥΜ. τάνδον δὲ πιστὰ, κάρσένων ἐρημία;

ΕΚ. οὐδεὶς Ἀχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόναι.

ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν

λῦσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα. 1020

ώς πάντα πράξας, ὡν σε δεῖ, στείχης πάλιν

ξύν παισὶν οὐπερ τὸν ἐμὸν φκισας γόνον.

ΧΟ. οὕπω δέδωκας, ἀλλ' ἵσως δώσεις δίκην,

ἀλίμενόν τις ὡς ἐς ἄντλον πεσὼν

1025

λέχριος ἐκπεσεῖ φίλας καρδίας,

ἀμέρσας βίον. τὸ γὰρ ὑπέγγυον

δίκα καὶ θεοῦσιν οὐν ἔνυμπίτνει, ὀλέθριον κακόν. 1030, Ι

ψεύσει σ' οὐδοῦ τῆσδ' ἐλπὶς, ἡ σ' ἐπήγαγε

θανάσιμον πρὸς Ἀΐδαν, ἵω τάλας·

ἀπολέμω δὲ χειρὶ λεύψεις βίον.

ΠΟΛΥΜ. ὕμοι, τυφλοῦμαι φέγγος ὄμμάτων τάλας. 1035

ΧΟ. ἡκούσατ' ἀνδρὸς Θρηκὸς οἰμωγὴν, φίλαι;

ΠΟΛΥΜ. ὕμοι μάλ' αὐθις, τέκνα, δυστήνου σφαγῆς.

ΧΟ. φίλαι, πέπρακται καὶν' ἔσω δόμων κακά.

ΠΟΛΥΜ. ἀλλ' οὕτι μὴ φύγητε λαιψηρῷ ποδί·

βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχούς. 1040

ΧΟ. ιδοὺ, βαρείας χειρὸς ὄρμάται βέλος.

βούλεσθ' ἐπεσπέσωμεν; ὡς ἀκμὴ καλεῖ

Ἐκάβῃ παρεῖναι Τρφάσιν τε συμμάχους.

ΕΚ. ἄραστε, φείδου μηδὲν, ἐκβάλλων πύλας·  
οὐ γάρ ποτ' ὅμμα λαμπρὸν ἐνθήσεις κόραις, 1045  
οὐ παῖδας ὅψεις ἔωντας, οὐδὲ ἔκτειν' ἔγω.

ΧΟ. ἡ γὰρ καθεῖλες Θρῆκα καὶ κρατεῖς ξένου,  
δέσποινα, καὶ δέδρακας οἴάπερ λέγεις;

ΕΚ. ὅψεις νιν αὐτίκ' ὄντα δωμάτων πάρος  
τυφλὸν, τυφλῷ στείχοντα παραφόρῳ ποδὶ, 1050  
παιδῶν τε διστῶν σώμαθ' οὐδὲ ἔκτειν' ἔγω  
ξὺν ταῖς ἀρίσταις Τρφάσιν: δίκην δέ μοι  
δέδωκε· χωρεῖ δ', ὡς ὄρφς, δδ' ἐκ δόμων.  
ἀλλ' ἐκποδῶν ἀπειμι κάποστήσομαι  
θυμῷ ζέοντι Θρηκὶ δυσμαχωτάτῳ. 1055

ΠΟΛΥΜ. ὕμοι μοι ἔγω,  
πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω;  
τετράποδος βάσιν θηρὸς ὄρεστέρου  
τιθέμενος ἐπὶ χεῖρα κατ' ἵχνος; πολαν,  
[ἢ] ταύταν ἡ τάνδ', ἐξαλλάξω 1060  
τὰς ἀνδροφόνους μάρψαι χρῆξων  
Ἴλιάδας, αἱ μὲν διώλεσται;  
τάλαιναι κόραι τάλαιναι Φρυγῶν,  
ὦ κατάρατοι, ποῖ καί με φυγᾶ  
πτώσσουσι μυχῶν;  
εἴθε μοι ὁμμάτων αἰματόεν βλέφαρον  
ἀκέσται ἀκέσται τυφλὸν, Ἀλιε,  
φέγγος ἀπαλλάξας.  
αᾶ.

σίγα, κρυπτὰν βάσιν αἰσθάνομαι



ἀμπτάμενος οὐράνιον 1100

### ὝΠΕΡΕΤÈS

ἐσ μέλαθρον, Ὁρίων

ἢ Σείριος ἐνθα πυρὸς φλογέας ἀφίη-

σιν ὅσσων αὐγὰς, ἢ τὸν ἐς Ἀΐδα

μελάγχρωτα πορ-

θμὸν ἄξω τάλας;

1105

ΧΟ. ξυγγνώσθ, όταν τις κρείσπον' ή φέρειν κακά  
πάθη, ταλάίνης ἐξαπαλλάξαι ζόης.

ΑΓ. κραυγῆς ἀκούστας ἥλθον· οὐ γὰρ ἥσυχος  
πέτρας ὄρείας παῖς λέλακ' ἀνὰ στρατὸν  
Ἡχώ, διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν  
πύργους πεσόντας ἥσμεν Ἑλλήνων δορὶ,  
φόβον παρέσχεν οὐ μέσως ὅδε κτύπος.

ΠΟΛΥΜ. ὡς φίλτατ', γῆσθόμην γὰρ, Ἀγάμεμνον, σέθεν  
φωνῆς ἀκούσας, εἰσορᾶς ἀ πάσχομεν; 1115

АГ. *еа*.

Πολυμῆστορ ὁ δύστηνε, τίς σ' ἀπώλεσε;

τίς δομμ' ἔθηκε τυφλὸν, αἰμάξας κόρας,

παιδάς τε τούσδο ἔκτεινεν; ἢ μέγαν χόλον

σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

ΠΟΛΥΜ. Ἐκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν 1120  
ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνως.

ΑΓ. τί φήσ; σὺ τοῦργον εἴργασαι τόδ, ώς λέγει;

σὺ τόλμαν, Ἐκάβη, τήνδ' ἔτλης ἀμήχανον;

ΠΟΛΥΜ. ὥμοι, τί λέξεις; ἡ γὰρ ἐγγύς ἐστί που;

στήμηνον, εἰπὲ ποῦ 'σθ', ἵν' ἀρπάσας χεροῦν 1125 διασπάσωμαι καὶ καθαιμάξω χρόα.

ΑΓ. οὗτος, τί πάσχεις;

ΠΟΛΥΜ.

πρὸς θεῶν σε λίσσομαι,  
μέθες μ' ἔφεναι τῆδε μαργάρταν χέρα.

ΑΓ. Ἰσχ'. ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον,  
λέγ', ώς ἀκούσας σοῦ τε τῆσδέ τ' ἐν μέρει 1130  
κρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε.

ΠΟΛΥΜ. λέγοιμ' ἄν. ἦν τις Πριαμίδων νεώτατος

Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ<sup>ν</sup>  
πατήρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,  
ὑποπτὸς ὃν δὴ Τρωικῆς ἀλώσεως. 1135

τοῦτον κατέκτειν'. ἀνθ' ὅτου δ' ἔκτεινά νιν,  
ἄκουσον, ώς εὖ καὶ σοφῆς προμηθίᾳ.  
ἔδεισα μὴ σοὶ πολέμιος λειφθεὶς ὁ παῖς  
Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν, 1140

γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμίδῶν τινα  
Φρυγῶν ἐς αἰλαν αὐθις ἄρειαν στόλον,  
καπειτα Θρύγκης πεδία τρίβοιεν τάδε  
λεηλατοῦντες, γείτοσιν δ' εἴη κακὸν  
Τρώων, ἐν ὥπερ νῦν, ἄναξ, ἐκάμνομεν.

Ἐκάβη δὲ παιδὸς γνοῦσα θανάσιμον μόρον, 1145  
λόγῳ με τοιῷδ' ἦγαγ', ώς κεκρυμμένας  
θήκας φράσουσα Πριαμίδῶν ἐν Ἰλίῳ  
χρυσοῦν· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει  
δόμους, ἵν' ἄλλος μή τις εἰδείη τάδε.

Ἵω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ· 1150  
πολλαὶ δὲ χειρὸς αἱ μὲν ἔξι ἀριστερᾶς,  
αἱ δὲ ἔνθεν, ώς δὴ παρὰ φίλῳ, Τρώων κόραι  
θάκους ἔχουσαι κερκιδ' Ἡδωνῆς χερὸς,  
γῆνουν, ὑπ' αὐγὰς τούσδε λεύσσουσαι πέπλους·  
ἄλλαι δὲ κάμακα Θρηκίαν θεώμεναι 1155

γυμνόν μ' ἔθηκαν διπτύχου στολίσματος.  
 ὅσαι δὲ τοκάδες ἡσαν, ἐκπαγλούμεναι  
 τέκν' ἐν χεροῦν ἔπαλλον, ὡς πρόσω πατρὸς  
 \*γένοιτο, διαδοχᾶς ἀμείβουσαι χερῶν.  
 καὶ τ' ἐκ γαληνῶν πῶς δοκεῖς προσφθεγμάτων 1160  
 εὐθὺς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν  
 κεντοῦσι παῖδας, αἱ δὲ πολεμίων δίκην  
 ξυναρπάσασαι τὰς ἐμὰς εἰχον χέρας  
 καὶ κῶλα παισὶ δ' ἀρκέσαι χρῆσων ἐμοῖς,  
 εἰ μὲν πρόσωπον ἐξανισταίην ἐμὸν, 1165  
 κόμης κατεῖχον, εἰ δὲ κινούην χέρας,  
 πλήθει γυναικῶν οὐδὲν ἦννον τάλας.  
 τὸ λοίσθιον δὲ, πῆμα πήματος πλέον,  
 ἔξειργάσαντο δεῖν' ἐμῶν γὰρ ὄμμάτων, 1170  
 πόρπας λαβοῦσαι, τὰς ταλαιπώρους κόρας  
 κεντοῦσιν, αἰμάσσουσιν· εἴτ' ἀνὰ στέγας  
 φυγάδες ἔβησαν· ἐκ δὲ πηδήσας ἐγὼ  
 θῆρ ὡς διώκω τὰς μιαιφόνους κύνας,  
 ἀπαντ' ἔρευνων τοῦχον, ὡς κυνηγέτης,  
 βάλλων, ἀράσσων. τοιάδε σπεύδων χάριν 1175  
 πέπονθα τὴν σὴν, πολέμιον τε σὸν κτανὼν,  
 Ἀγάμεμνον. ὡς δὲ μὴ μακρὸς τείνω λόγους,  
 εἴ τις γυναικας τῶν πρὶν εἴρηκεν κακῶς,  
 ἡ νῦν λέγων τίς ἔστιν, ἡ μέλλει λέγειν,  
 ἀπαντα ταῦτα συντεμὼν ἐγὼ φράσω· 1180  
 γένος γὰρ οὗτε πόντος οὗτε γῆ τρέφει  
 τοιόνδ· ὁ δ' ἀεὶ ξυντυχῶν ἐπίσταται

ΧΟ. μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς  
 τὸ θῆλυ συνθεὶς ὡδε πᾶν μέμψῃ γένος

[πολλαὶ γὰρ ἡμῶν αἱ μὲν εἰσ' ἐπίφθονοι, 1185  
αἱ δὲ εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.]

ΕΚ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἔχρην ποτε  
τῶν πραγμάτων τὴν γλωσσαν ἰσχύειν πλέον.  
ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν,  
εἴτ' αὐτὸν πονηρὰ, τοὺς λόγους εἶναι σαθροὺς, 1190  
καὶ μὴ δύνασθαι τᾶδικὸν λέγειν ποτέ.  
σοφοὶ μὲν οὖν εἰσ' οἱ τάδες ἡκριβωκότες,  
ἀλλ' οὐδὲν δύναινται ἀν διὰ τέλους εἶναι σοφοὶ,  
κακῶς δὲ ἀπώλονται οὗτις ἐξήλυξε πω. 1195  
καί μοι τὸ μὲν σὸν ὅδε φροιμίοις ἔχει πρὸς τόνδε δὲ εἴμι, καὶ λόγους ἀμείψομαι,  
ὅς φῆσθαι Ἀχαιῶν πόνον ἀπαλλάσσων διπλοῦν  
Ἀγαμέμνονός θεοῖς ἔκατι παῖδες ἐμὸν κτανεῖν.  
ἀλλ', ὡς κάκιστε, πρῶτον οὕποτε ἀν φίλον  
τὸ βάρβαρον γένοιται ἀν Ἑλλησιν γένος, 1200  
οὐδὲν δύναιτο. τίνα δὲ καὶ σπεύδων χάριν  
πρόθυμος ἥσθα; πότερα κηδεύσων τινὰ,  
ἢ ἐνγγειὴς ὡν, ἢ τίν' αἰτίαν ἔχων;  
ἢ σῆς ἔμελλον γῆς τεμεῖν βλαστήματα  
πλεύσαντες αὐθίς; τίνα δοκεῖς πείσειν τάδε; 1205  
οὐδὲν διδάξον τοῦτο πῶς, ὅτε ηὐτύχει  
Τροία, πέριξ δὲ πύργος εἰχεῖται πτόλιν,  
ἔζη τε Πρίαμος, Ἐκτορός τοῦ ηὐθείς δόρυ,  
τί δὲ οὐ τότε, εἴπερ τῷδε ἐβουλήθης χάριν 1210  
θέσθα, τρέφων τὸν παῖδα καν δόμοις ἔχων  
ἔκτεινας, ἢ ζῶντες ἡλθεῖς Ἀργείοις ἄγων;

ἀλλ' ηνίχ' ημεῖς οὐκέτ' ἐσμὲν ἐν φάει,  
 καπνῷ δ' ἐσῆμην' ἀστυ πολεμίων ὑπο, 1215  
 ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν.  
 πρὸς τοῦσδέ νυν ἄκουσον ὡς φανῆς κακός.  
 χρῆν σ', εἴπερ ησθα τοῖς Ἀχαιοῖσιν φίλος,  
 τὸν χρυσὸν δὲ φῆς οὐ σὸν, ἀλλὰ τοῦδε ἔχειν,  
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον 1220  
 πολὺν πατρφάς γῆς ἀπεξενωμένοις·  
 σὺ δὲ οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς  
 τολμᾶς, ἔχων δὲ κάρτερεis ἔτ' ἐν δόμοις.  
 καὶ μὴν τρέφων μὲν ὡς σε παῖδες ἐχρῆν τρέφειν  
 σώσας τε τὸν ἐμὸν εἶχες ἄν καλὸν κλέος· 1225  
 ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι  
 φίλοι· τὰ χρηστὰ δὲ αὐθ' ἔκαστ' ἔχει φίλους.  
 εἰ δὲ ἐσπάνιζες χρημάτων, οὐδὲ τὴν τύχει,  
 θησαυρὸς ἄν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·  
 νῦν δὲ οὐτ' ἐκεῖνον ἄνδρ' ἔχεις σαντῷ φίλον, 1230  
 χρυσοῦ τὸνησις οἰχεται παῖδες τέ σοι,  
 αὐτὸς τε πράστεις ὅδε. σοὶ δὲ ἐγὼ λέγω,  
 Ἀγάμεμνον, εἰ τῷδε ἀρκέσεις, κακὸς φανεῖ·  
 οὐτ' εὐσεβὴ γὰρ οὐτε πιστὸν οἷς ἐχρῆν,  
 οὐχ ὅσιον, οὐ δίκαιον εὐ δράστεις ξένον· 1235  
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν  
 τοιοῦτον ὄντα· δεσπότας δὲ οὐ λοιδορῷ.

ΧΟ. φεῦ φεῦ· βροτοῦσιν ὡς τὰ χρηστὰ πράγματα  
 χρηστῶν ἀφορμὰς ἐνδίδωστ' ἀεὶ λόγων.

ΑΓ. ἀχθεινὰ μέν μοι τάλλοτρια κρίνειν κακά· 1240  
 δῆμως δὲ ἀνάγκη· καὶ γὰρ αἰσχύνην φέρει  
 πρᾶγμ' ἐις χέρας λαβόντ' ἀπώσασθαι τόδε.

έμοι δ', ίν' εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν  
οὐτ' οὖν Ἀχαιῶν ἄνδρ' ἀποκτεῖναι ξένον,  
ἀλλ' ὡς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς. 1245  
λέγεις δὲ σαυτῷ πρόσφορ', ἐν κακόσιν ὥν.  
τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν.  
ημῖν δέ γ' αἰσχρὸν τοῖσιν Ἐλλησιν τόδε.  
πῶς οὖν σὲ κρίνας μᾶδικεν φύγω ψύγον;  
οὐκ ἀν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ 1250  
πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

ΠΟΛΥΜ. οἴμοι, γρυνακὸς, ὡς ἔοιχ', ησσώμενος  
δούλης, ύφεξω τοῖς κακίοσιν δίκην.

ΕΚ. οὐκον δικαίως, εἴπερ εἰργάσω κακά; 1254

ΠΟΛΥΜ. οἴμοι τέκνων τῶνδε ὄμμάτων τ' ἐμῶν, τάλας.

ΕΚ. ἀλγεῖς τί δ' ημᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;

ΠΟΛΥΜ. χαίρεις οὐβρίζουσ' εἰς ἔμ', ω πανούργε σύ.

ΕΚ. οὐ γάρ με χαίρειν χρή σε τιμωρούμένην;

ΠΟΛΥΜ. ἀλλ' οὐ τάχ', ηνίκ' ἀν σε ποντία νοτὶς

ΕΚ. μῶν ναυστολήσῃ γῆς ὄρους Ἐλληνίδος; 1260

ΠΟΛΥΜ. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.

ΕΚ. πρὸς τοῦ βιαίων τυγχάνουσαν ἀλμάτων;

ΠΟΛΥΜ. αὐτὴ πρὸς ἵστὸν ναὸς ἀμβήσει ποδὶ

ΕΚ. ὑποπτέρους νάτοισιν, ή ποίω τρόπῳ;

ΠΟΛΥΜ. κύων γενήσει πύρος ἔχουσα δέργματα. 1265

ΕΚ. πῶς δ' οἰσθα μορφῆς τῆς ἐμῆς μετάστασιν;

ΠΟΛΥΜ. οὐ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.

ΕΚ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὥν ἔχεις κακῶν;

ΠΟΛΥΜ. οὐ γάρ ποτ' ἀν σύ μ' εἴλεις ὥδε σὸν δόλῳ.

ΕΚ. θανοῦσα δ' ή ζώσ' ἐνθάδ' ἐκπλήσσω βίον; 1270

ΠΟΛΥΜ. θανοῦσα τύμβῳ δ' ὄνομα σῷ κεκλήσεται

ΕΚ. μορφῆς ἐπωδὸν, η̄ τί, τῆς ἐμῆς ἐρεῖς;  
 ΠΟΛΥΜ. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.  
 ΕΚ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.  
 ΠΟΛΥΜ. καὶ σὴν δ' ἀνάγκη παιδα Κασάνδραν θανεῖν.  
 ΕΚ. ἀπέπτυσ· αὐτῷ ταῦτα σοι δίδωμ' ἔχειν. 1276  
 ΠΟΛΥΜ. κτενεῖ νιν η̄ τοῦδ' ἀλοχος, οἰκουρὸς πικρά.  
 ΕΚ. μήπω μανέη Τυνδαρὶς τοσόνδε παις.  
 ΠΟΛΥΜ. καῦτόν σε τοῦτον, πέλεκυν ἔξαρασ· ἄνω.  
 ΑΓ. οὐτος σὺ, μαίνει, καὶ κακῶν ἐρῆς τυχεῖν; 1280  
 ΠΟΛΥΜ. κτεῦν·, ω̄ς ἐν "Αργει φόνια σ' ἀμμένει.  
 ΑΓ. οὐχ ἐλξετ' αὐτὸν, δμῶεις, ἐκποδὼν βίᾳ;  
 ΠΟΛΥΜ. ἀλγεῖς ἀκούων; ΑΓ. οὐκ ἐφέξετε στόμα;  
 ΠΟΛΥΜ. ἐγκλήγετ· εἴρηται γάρ.  
 ΑΓ. οὐχ ὅσον τάχος  
 νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ που, 1285  
 ἐπείπερ οὗτω καὶ λίαν θραυστορεῖ;  
 'Εκάβη, σὺ δ', ω̄ς τάλαινα, διπτύχους νεκροὺς  
 στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεὼν  
 σκηνᾶς πελάζειν, Τρωάδες· καὶ γὰρ πνοὰς  
 πρὸς οἰκον ἥδη τάσδε πομπίμους ὄρῳ. 1290  
 εὐ δ' ἐς πάτραν πλεύσαιμεν, εὐ δὲ τὰν δόμοις  
 ἔχοντ' ἵδοιμεν, τῶνδ' ἀφειμένοι πόνων.  
 ΧΟ. ἵτε πρὸς λιμένας σκηνάς τε, φίλαι,  
 τῶν δεσποσύνων πειρασόμεναι  
 μόχθων· στερρὰ γὰρ ἀνάγκη. 1295



## NOTES.

[1—58. *Prologue*, contains an outline of the plot. The ghost of Polydorus appears, explains his own miserable murder by his host Polymestor, prince of Thracian Chersonese, the demand of the shade of Achilles for the sacrifice of his sister Polyxena and his own appearance in a dream to his unhappy mother, Hecuba.]

Ἐκάβη—appears in Lat. as *Hecuba*: so κυνὸς corresponds to *canis*, κύλιξ to *calix*, μυδάν to *madeo*.

1. ήκω—prob. a dialectical variety of ἦκω, in most of its tenses means 'I am here', equiv. to ἔληγλυθα.

σκότου—The masc. form is now always read in Trag. and Comedy; occasionally however a form τὸ σκότος is found even in Attic, e.g. in Xen. and Demosth.

2. "Αἰθης—(ἀ priv. and ἀ/ιδ see), the god of the unseen world, called by euphemism, Ploutōn.

φώισται—'has his home', lit. 'was and is established'. χωρὶς θεῶν—cf. *Il.* 20. 65 *οἰκία σμερδαλέ*', εὑρώντα, τά τε στυγέουσι θεοί περ.

3. παῖς γεγ. τῆς Κ.—(sc. θυγατρός) 'by birth a son of H. daughter of Kisseus'. H. was according to Hom. (*Il.* 16. 718) daughter of Dymas, a Phrygian, the only daughter of Kisseus known to him being Theano, wife of Antenor (*Il.* 6. 299). Κισσίας, a local name, was therefore suggested by some ancient critics to reconcile the two accounts. Vergil follows Eur. and Lat. poets generally, except Ovid who calls her *Dymantis*. Polydorus himself is in Hom. son of Priam and Laothoë and is slain by Achilles.

γέγως—formed from obsolete poetical γάω collat. form of γιγνομαι: so βέβαια.

4. Φρυγῶν πόλιν—The Phrygians were a branch of the great Thracian family, which may account for the familiarity of Priam and Polymestor. In early times they occupied the N.W. coast of Asia and were not, as we see them now in maps, localised inland.

5. πεσεῖν—not fut. which would be πεσεῖσθαι, but aor., the peculiar force of which is to regard the fall as momentary not protracted. Perhaps we may consider the phrase as substantival = τοῦ πεσεῖν, 214 n. Σοφ—δόρει would here be inadmissible, which does away with the theory that it is the only allowable form in iambics. Ἑλληνικῶ—strictly an anachronism, for Hom. never calls the united Greeks by the name Ἑλλῆνες, nor indeed any of them except Achilles' followers from Phthiotis, who were the original Hellenes.

6. ὑπέέπεμψε—'sent me secretly (*ὑπὸ* = *sub* = *furtim* of Verg. *Aen.* 3. 50) away from'. In *Androm.* 47 a stronger phrase, ὑπεκπέμπω λάθρα, is used. Τρω. χθονός is governed by ἐκ in the verb.

7. ξένου—'a guest-friend'.

8. τήνδε Χερσ. πλάκα—'This steppe of Chersonese'. The Thracian Chers. is a narrow strip of land running along the N. of the Hellespont. τήνδε of Hermann is more graphic than the usual τήν. Χερσ. is the form introduced by Brunnk and subsequent editors because the old form χερρ. is nowhere found in tragedy. πλάκα conn. with *lanx*. Cf. πλάνω, *lavo*. The general idea is that of breadth and flatness, akin to πλατύς, *planus*, flat, πλακοῦς, *placenta*.

9. φίλιππον λαδὺ—'a warrior people'. *Il.* 13. 4, *νόσφιν* ἐφ' ἵπποπδλων Θρυγκῶν καθαρώμενος *αἰαν* where the schol. explains it as equal to 'warrior'. Thrace was celebrated for horses and cavalry in days of Eur. See Thuc. 2. 98. Σοφ—not 'sceptre', though that was the heroic badge of royalty, but 'spear', to indicate the warlike character of the Thracians.

10. ἐκπέμπει—hist. present, i.e. stands for aorist: hence *εἴη* in 12, contrary to the strictly grammatical sequence of tenses.

11. Ἰλέου—so called from its founder Ilus; Troy after his father Tros.

12. μῆ—*is* better taken with *εἴη* than with *σωάντις* (='sufficiency'), though the neg. after the verb is awkward. The

same question occurs *Or.* 942, ὡς τῆς γε τόλμης οὐ σπάνις γενήσεται.

13. We find in *Il.* 20. 408 that Polydorus is youngest son and forbidden to fight; but contrary to orders he joined in the battle and was slain by Achilles. τὸν δ' οὐτι πατήρ εἴσοκε μάχεσθαι | οὐνεκά οἱ μετὰ πᾶσι νεώτατος ἐσκε γόνοιο | καὶ οἱ φίλοι τατος ἐσκε.

δ=δ' δ—‘wherefore’. Pors. says ‘which fact’ (*τὸ εἴναι νεώτατον*), but ὑπεξέπεμψε would be almost a ridiculous word in this connection.

14. δπλα—defensive, as ἔγχος is offensive, armour. Cf. use of *arma* in Lat.

15. οἶστε—‘able’. The *τε* has no very obvious force; it may be classed under the head of *τε* expositive or explanatory.

16. δρίσματα—‘the flanking walls’, by which the circuit of a city is defined, as Paley explains. It would naturally mean the ‘boundaries’ or ‘landmarks’, which an enemy would of course remove: Scaliger suggested ἐρείσματα to which ἔκειτο would more naturally apply. The word occurs in *Hipp.* 1459, ὡς κλείν' Ἀθηνῶν Παλλάδος θ' δρίσματα.

ἔκατο—little more than ην.

18. ηντίχεια—form preferred to *εντίχει* by Porson, though Herodian the grammarian (2nd cent. A.D.) tells us that *εν* does not augment, *αν* does to *ην*.

20. ‘I grew up like some sapling, to my sorrow’. This recalls *Il.* 18. 56, δ δ' δνέδραμεν ἔρνει ίσος. ηνδόμην—there are alternative forms *αδξω* and *αδξάνω*, Eur. uses *αδξω* in all but three places. τδλας √τλα. Cf. *latum*, *ἔτλην*. Most words from this root have a twofold signification, as *τλήμων*, *τλημοσύνη*, *τλησικάρδιος*, *τλητός*, viz. (1) enduring, persistent, sometimes in bad sense, (2) wretched.

21, 22. απόλλυται...κατεσκάφη—the change of tense (as in 266) may sometimes be accounted for by the wish to make incidents expressed by the present more vivid. But the tragedians often varied the tense for variety's sake. Here the pres. may signify the enduring character of the result.

23. αντός—so. πατήρ (*Priam*) implied in πατρόφα: so Soph. *Trach.* 259, *ἔρχεται πόλιν | τὴν Εύρυτελαν, τένεδε γὰρ κ.τ.λ.* Cf.

(quoting Pacuvius) *de Or.* 2. 46, *neque paternum adspectum es veritus, quem &c.* θεοδημήτῳ, 'consecrated', built for the gods, not by them. One of the scholia θεῖων καὶ θαυμαστῶν κτισθέντι is tame. The altar referred to in βωμῷ is that of Zeus Ἐρκεῖος, as we see from *Tro.* 483, κατασφάγεντ' ἐφ' ἐρκεῖῳ πυρῷ and Vergil *Aen.* 2. 550 speaks of Priam, *altaria ad ipsa trementem*.

24. παιδός—Neoptolemus or Pyrrhus.

25. κτένει...κτανῶν—such repetition is frequent, especially in Eur. Cf. *H. Fur.* 33, κτένει Κρέοντα καὶ κτανῶν ἀρχει χθονίος.

27. μεθῆχ', ήν...ξην—'flung me into the billowy sea in order himself to have the gold in his house'. The subj. anomalously follows an hist. tense to shew that the result still abides. [ξην, however, may fairly depend on κτένει in 25.] According to Verg., Polymestor buried the corpse, but Ov. *Met.* 13. 438 follows Eur. *exanimum e scopulo subiectas misit in undas*.

28. ἐπ' ἀκτῆς. So the best MS.—There is a variant ἀκταῖς, perhaps from 36. οὐαγ break, like ρηγμὸν from ρηγμὸν 'place where waves break'. ἀλλοτ'—it is usual though not necessary to understand another ἀλλοτε in preceding clause, as in Soph. *El.* 752, φορούμενος πρὸς οὐδός, ἀλλοτ' οὐρανῷ | σκέλη προφαίνων, and Verg. *Aen.* 5. 830, *sinistros | nunc dextros solvere sinus*.

29. 'Carried about by many revolutions in the waves, (now up now down)'. Not 'ebb and flow of tide', for there was no tide properly speaking in Hellespont, which in view of the ancients was a river, [hence its epithet πλατύς]. διαυλοι—strictly the limbs of a race-course; the chariots raced up one, turned at the post, καμπτήρ, and then passed down the other limb to the finish. Aesch. *Agam.* 344 uses the same figure—κάμψαι διαύλον θάτερον κώλον πάλιν, i.e. the Greeks have done only half their journey; the other half, the return, remains to be done. φορούμενος—frequentative form, *huc illuc iactatus*.

30. ἀκλανοτος, ἀταφος—an echo of *Il.* 22. 386, ἀκλανοτος δθαπτος, the words occur Soph. *Antig.* 29, where, as here, their order is disputed. Cf. *Aen.* 11. 372, *inhumata infletaque turba.* ὑπὲρ—'because of', 'for the sake of', not = ὑπεράνω, 'above', for if, as is the case, the ghost is visible (see 52), this interpretation would involve his being in two places at once, unless indeed we consider his statement in 31 sqq. a merely general

one. There is throughout some confusion between P.'s spirit and his corpse.

31. *diσσω*—like *ruo*, is used of any active movement up or down and is both trans. and intrans. In *Odys.* 10. 495, *τοι δὲ σκιαὶ δίσσουσιν*, it is appropriately used of the *flitting* of ghosts. The form in Attic poets is usually a dissyllable which gave rise to the variant *áνδσσω* in this place.

32. 'Now for three days' space have I hovered aloft, all such time as my illstarred mother', &c. *τριταῖον*—the term *-αιος* = 'of so many days' standing', e.g. *τετραταῖος*, S. John xi. 39, 'a corpse of four days'. But cf. Hdt. 4. 113, *τῇ δευτεραῖᾳ*, 'on the 2nd day', and in this passage *τριταῖον* is equivalent to *τρίτον*, as in Hipp. 277, *πῶς δ' οὐ, τριταῖαν γ' οὐσ' δοτος ημέραν*.

34. *πάρα* = *πάρεστιν*—i.e. the prep. is intensified in meaning and then suffers *anastrophe*.

35. *ναῦς ἔχοντες* = *κατέχοντες*—'with their ships brought to, sit idle'. *πάντες Ἄχ.* = Hom. *παναχαιοι Ἄχ.* strictly applies to the main tribe of Greeks at Troy whose head-quarters were in Thessaly, but whose offshoots had spread to Peloponnesian, Ithaca and Crete.

39. 'Homeward guiding their sea-dipt oars'. *εἰθύνοντας*, plural words agree with a sing. collective, especially when used of living beings, and then take their right gender. Cf. Aesch. *Agam.* 575, *Τρολαὶ ἐλόντες...στόλος*. Eur. *Rhes.* 46, *στρατὸς... ἐφέμενοι*.

*πλάτην*—the 'blade', then the whole oar. Grimm's law tells us that *πλάτη* is connected with Engl. *flat*: while *blade* is etym. connected with *φύλλον, folium*.

41. *τύμβῳ*—a locative, like *στόκοι, κύκλῳ*, &c. [Or, *a dat. commodi*, 'an acceptable sacrifice and special honour for his tomb'.]

43. *ἥ τε περιφερένη*—so. *μοῖρα* or *τύχη*.

45. *δυοῖν...δύο*—these juxtapositions, which are notable in tragedians in the case of numbers (see 896), are due partly to the love of distinctness and clearness, but still more to rhetorical effect. Such are *μύρος μύροις, mortali immortalitatem non arbitror contemnendam*, 'faith unfaithful kept him falsely true' (Tennyson).

49. Εἴη τησάμην—‘I asked for myself and won’. Of. Lat. *exoro*. A double accus. (for *τυμβ. κυρῆσαι* is virtually a substantive) as in Lat. is used with verbs of asking.

51. τούμδν μὲν οὖν, κ.τ.λ.—‘For my part, then, all that I wished to get will result’. *τυχέν* here has an accus.; so λαγχάρω usually and *κυρῶ* in 697 [or *τούμδν* is subject of *ἴσται*].

53. περὶ...πόδα—cf. *Alk.* 1153, *νόστιμον δ' ἔλθοις πόδα*. Verbs denoting motion of the body may be followed by a dat. or acc. of the part of the body in motion, e.g. *βαίνειν πόδα, χαλεψειν στόμα*. In *πόδα ἐπάσσειν*, 1070, the prep. accounts for the transitive force. *ὑπὸ σκηνῆς*—‘from under the tent’ = *ὑπέκ*. There is no occasion to alter this reading: yet *πρὸ, ἀπὸ* have been suggested, and Porson adopts Musgrave’s *ὑπὲρ σκηνῆς*, ‘past or beyond the tent’. The constr. with gen. is justified by Hom. *ὑπὸ γύνου, Hes. ὑπὸ χθονός, &c.*

54. Ἀγαμ.—H. in ‘Troades’ falls to lot of Odysseus: here of Agam.

55. ητις=quippe quae. ‘Since in exchange for a royal home, thou hast seen a day of slavery’. ἐκ. So in *Tro.* 494, *καν πέδῳ κοίτας ἔχειν | ρυσοῖσιν πότοις βασιλικῶν ἐκ δεμνιῶν.*

56. πρόστατος κακῶς—‘farest ill’ must be carefully distinguished from *ποιεῖς κακῶς*, ‘behest ill’.

57. ἀντισηκώσας—‘some god is ruining thee, and has given thee compensation for thy former blessedness’, ἀντι-implies counter balancing, and governs the gen. which follows. The word *ἀντισηκ.* is intrans. in *Aesch. Pers.* 437, *ὡς τούσδε καὶ δις ἀντισηκώσαι ποτῷ*, but if a trans. signf. seems necessary, *φθορῶ* may be supplied from *φθείρει*. [The idea of compensation is thoroughly Greek, and in its theological aspect is known as the doctrine of Nemesis.]

[59—99. *An interlude.* Enter Hecuba, supported by Trojan ladies; she describes herself as troubled with presentiment of disaster, with nightly visions of a fawn torn by a wolf and dragged from her knees. She longs for Helenus or Kasandra to interpret the dream. Achilles too has appeared above his tomb and demanded the gift of a Trojan maid; may the gods avert the omen from her daughter!]

[As to metre, see appendix. The dialect of lyric passages is Doric, but the Doric forms are not very consistently used

by the different tragic writers. Its chief characteristics are the frequent use of a broad and rough *ā* for *η* and *ω*, and for -*εν* the gen. of 1st declension. Two letters are used where other Greeks employed a double consonant as *σδ* for *ξ*, e.g. *μελσδεραι*. The most eminent writers in old Doric were *Tyrtacus* (the lame schoolmaster who encouraged the Spartans during the Messenian war), *Alkman* (about 630 B.C. chief Spartan lyric poet), *Theognis* (elegiac and gnomic poet born about 570), *Epicharmus* (comic poet of Kos and Sicily b. 540)].

59. *θόμων*—tents of Achæan camp.

60. *δρθοῦνται*—‘supporting’.

*τήν*—the reading of all MSS., more vigorous, lifelike, and better Gk. than *νύν* which Pors. reads, and which perhaps crept in as an amplification.

64. *μον γεραῖς, κ.τ.λ.*—‘taking me by my aged arm’. This gen. comes under class *partitive*, and its use is analogous to that with *ξχουμαι* (398) and other verbs of seizing, grasping, holding, which have a gen. of the object. We say ‘by’ or ‘on’; so Theocr. 4. 35, *τὸν ταῦρον...άγε πιδέας | τᾶς σπλᾶς*, ‘seized it by the hoof’.

*γεραῖς*—obs. quantity of -*αι*. Cf. El. 497, *παλαῖντε τε θησαύρισμα*, see 82, n. Pors. suggests without reading *γεραῖς*. *προσλαγ*.—if any force is to be assigned to *πρός* it must be that of taking to oneself. *λαγύμαται* is the form preferred by Attic poets especially Eur. to *λάγουμαι*, Ep. and Ion. collateral form of *λαμβάνω*.

65 sqq. ‘And I propping myself on a bent arm as on a staff will hasten the crawling motion of my limbs setting one foot before the other’. H.’s own arm, linked (*στι*) with that of her ladies, forms her stick: the epithet ‘bent’ is transferred from the stick to the arm; observe that Greek usage limits by an adj. a metaphor which seems too strong: e.g. Aesch. calls vultures *Ζηνὸς κύρες*, but corrects the metaphor at once by adding *ἀκραγεῖς*, ‘dogs, but not barking dogs’. So here Eur. calls an arm *σκίπωνα*, but adds *σκολιών*, because real sticks are straight, not crooked. The gen. thus used is called a *definitive* gen. [Two other interpretations are given, (1) a real stick. Cf. Cic. *de div.* 1. 30, *incurvum et leviter a summo INFLEXUM BACILLUM*: then *χερός* means ‘by my hand’ and *προτίθεσθαι* may govern *σκίπωνα* supplied from *σκίπωνται*, (2) ‘supporting myself by

my hand on a bent stick', i.e. on shoulders of her attendants: but this is scarcely consistent with προσλαξ. χερός above.] σκέπτων—same root as σκῆπτρον, Lat. *scipio*: for interchange of ε and ι, cf. χθές, χθιζός, πέντε, *quinque*: ἵππος, *equus*.

67. ἀρθρόν—strictly the socket of a joint (ἀρτος, arms), and is generally joined with other more specific words, as ἀρθρα ποδοῦν, ἀρθρα τῶν κύκλων, 'the eyes', ἀρθρα στόματος, 'mouth', &c.

68. ὁ στερ. Διὸς—'O flashing light of day'. A similarly strong phrase is used by Soph., *Trach.* 99, λαμπρῷ στεροπῇ φλεγέθων, of the sun. So 709, Διὸς φῶς.

69. 'Why, O why am I excited thus?' *wore* as *tandem* in Lat., of strong appeals. This is a rather unusual sense of αἴρομαι equivalent to μετεωρίζομαι. ἔννυχος—the Greeks prefer the adjectival form to τῇ νυκτὶ: it is a poetic form, more usually ἔννύχιος which is of three terminations, ἔννυχος of only two.

70. 'O sovereign earth, mother of darkwinged dreams' (i.e. illomened, 705). Pors. wished to transpose this with ὁ σκοτ. νῦξ, 68, but χθῶν includes the nether world whence dreams come. πότνια—one of the very few fem. trisyllables in -ια [cf. δημητρία], a poetical title of honour used in Hom. of persons only, but in tragic poets often used as an epithet of earth.

72. διποτέμπομαι—'I deprecate'. Lat. *abominor*.

73. δύ—τάν is suggested *metri gratia* to make final syllable of δύνιν long. σωτηρέμενον—an instance of tragic irony; for the audience knew that her son was dead.

76. ἔδάην—'I noticed and understood' if we retain δψυχηθον. This means she took particular heed to the dream: its interpretation she knew not, for she wishes to consult Helenus or Kasandra. ἔδάην—is aor. pass. from ὕδε, δῶ not being found: it is only used in the *Chorus* of Attic poetry.

79. ὁ χθον. θεοί—'ye nether gods', see 70; better than 'gods of the country', with which cf. Lat. *dii indigetes*, more appropriate but with less authority. σώσατε—notice the distinction between the momentary aorist and the continuous present τοῦ σωτηρέμενον.

80. δύκυρ' ἀτ' ἔμῶν—this is the excellent emendation of Pors. after Reiske, ἀτε being a particle of comparison. Other

readings are ἐτ' ἀγκ. ἀμῶν, ἐπ' ἐμῶν, for the original ἀγκυρά τ' ἐμῶν which is objectionable from the position of τε, yet we have a parallel in 426, and in the position of *que* in elegiac verse, e.g. Tib. 1. 3. 56, *Messallam terra dum sequiturque mari*, and even in prose as Cic. *inter nosque*. [The metaphor in ἀγκυρά is common in all languages; perhaps H. refers to Polyd. in these strong and at first sight exaggerated terms (for Helenus and Kas. were still alive) because he was the only child still at liberty].

81. χιονάδη—most words in -οειδῆς remain uncontracted, as κερατοειδής, μονοειδής, -οει should strictly be contracted into οι as δηλοῖς for δηλοεις, but θεοειδής contracts into θεουδής. Θρήικην, Ep. and Ion. form of Θράκην preferred by tragedians, though in other cases they choose the Doric as Ἀθάνα. κατέχει, 'dwells in'.

82. πατρίου—so the best MS. Old reading was πατροφου which involved a difficulty in quantity. φυλακαστιν—Greek idiom uses the plural in many words where we use the sing, e.g. πλοῦτοι, γέλωτες, ἐνδειαι, κρέα, πυροι, κριθαι, ἀλει, 265, n.

83. τι νέον—'Some new sorrow will hap'. νέον, like *novae res*, usually implies something untoward. The Greeks made great use of their neuts, sing. and plur. as in such phrases as μῶρα φρονεῖν, καλὸν δεῖδειν, μαχητέον (-τέα) ἐστιν.

85. δλίαστος—'at no other time does my soul thus unceasingly shudder and quail'. The der. is *κλιν*, cf. νέφος and κνέφας, χλαίνα and *lana*, and its general sense is 'unbending' as we see in Hom. who uses it of war, battle, lamentation. *Il.* 24. 549, μηδ' ἀλαστον ὀδύρεο, 'mourn not incessantly'.

86. φρίσσα, ταρβεῖ—asyndeton, usual in agitation.

87. ποῦ ποτε—'where ever'. So τι ποτε, 69. θεάν—'inspired', hence 'divining' = μαντικήν. Cf. *Aen.* 3. 373 (of Helenus) *canit divino ex ore sacerdos*. Helenus, son of Priam and Hec.; later traditions say that he was the only grown son of Priam who survived the Trojan war, and that he deserted the Trojans and married Andromache after Neoptolemus' death. Kasandra was endowed with prophetic powers by Apollo, but no one would believe her. On the taking of Troy, Agam. won her and took her home to Mykenæ, when his wife Klytemnestra murdered her from jealousy; see 1275.

88. *ἴτος*—conj. deliberatus [unless we call it like *ἴδωμαι* a Homeric fut.]. Goodwin, § 213. 2. *Κασάνθρας*—this reading instead of *Κάσανθραν* removes the difficulty which was felt about 'Ελ. *ψυχάν* as though Hel. were already dead and only his soul could be spoken of; the phrase is equivalent to 'Ελεγον simply.

89. *κρίνεσσιν*—if, when two or more substantives are joined by *ἢ* = 'or', the verb applies indifferently to both, it is put in the plur. e.g. *Alk.* 367, *καὶ μ' οὐθ' ὁ Πλούτωνος κύων | οὐθ' οὐρί κώπη ψυχοπομπός ἀν* *Χάρων* | *ξεχον.* There is therefore no need to read *καὶ* for *ἢ* in 88.

90. *γέρε*—the inferential force here is *nil*, and the particle merely introduces the dream.

*βαλιδύ*—'dappled' *βαλ-* same word as *varius*. Eur. himself explains the word *Iph. Aul.* 221 (of the horses of Eumelus), *λευκοστίκτῳ τριχῇ βαλιδύ*.

91. *σφαζομέναν...σπασθ.*—79, n. *δνοίκτως*, the excellent reading of Pors., see metrical note.

92. *τόδε*—viz. what follows, so in Thuc., *τάδε Ελεγον* commences, *ταῦτα Ελεγον* ends a speech.

96. *γέτα*—'was urgent in asking', notice force of imperfect *γέπας*, a gift of honour, strictly that called also *έξαιρετόν*, which the chiefs received before division of the spoil.

99. *δνο...πέμψατε*—by tmesis for *ἀποτέμψατε*, 'avert'.

100—154. *πάροδος*—The chorus of Trojan captive women, 15 in number, enter the orchestra from the side, and marching either in ranks (*κατὰ σύνδη*) or files (*κατὰ στοίχους*), muster round the *θυμέλη*, the raised altar of Dionysus in the centre of the orchestra, whence the *κορυφαῖς* would direct its movements. They say, 'We have left our master's tents not to lighten your sorrow, but as heralds of woe. Achilles has asked for a victim, and the Greeks in conclave have resolved to offer your daughter. In the debate, Agam. from regard to Kasandra, advocated your cause, but the opposition urged that Achilles' spear was worth more than Kasandra's bed. Odysseus turned the scale, with the plea that none should stand up among the dead and reproach Greeks for thanklessness to Greeks. He will be here anon to seize your daughter—supplicate the gods: so you will save yourself bereavement, or else you must see your daughter die'.

100. σπουδῆ—*is on the point of being 'petrified' into an adverb.* The dat. is one of manner, so *βίᾳ, σιγῇ, ἐργῷ, ἀδιᾳ, δρόμῳ, κύκλῳ, δργῇ.* ἀιδοθῆν—'I came away to thee'=Lat. *secessi*, 85, n.

101. δεσποσύνους—'of my master'. Attributive adjectives are used in Gk. and Lat. where we employ a preposition, e.g. Τελαμώνις παῖ, son of Telamon, Ἀχιλεῖα λόγχη, 131, *filius erilis*, 'master's son'. *Sullanus exercitus*, 'Sulla's army'.

102. ἦ' ἐκληρό.—'to which I was apportioned by lot', with this sense of motion implied in *ἴω*, cf. Thuc. 4. 48. 6, ἐς τὴν Σικελίαν, ἵνα περ τὸ πρώτων ὄρμηντο, ἀποτλεύσαντες. There is a constant interchange of *τοῦ* and *ποῖ* and such adverbs, just as we use 'where' and 'whither' rather loosely. [The captives would stand round: each warrior's *κλῆρος*, marked, would be put into a helmet, a maiden would step forward, the helmet be shaken and the girl assigned to him whose lot leaped out].

104. λογχ. αἰχ. δοριθήρ.—'captured at the spear's point'. This is a pleonasm, especially dear to tragedians, e.g. 66, *Phoen.* 328, *διπτελός φάρεων*, *El.* 310, *ἀνέοπτος λεπῶν*.

106, 7. 'In no respect lightening thee of thy calamities, but having taken on myself a heavy weight of tidings'. οὐδὲν—*is an adverb, as appears from the use of ἀτοκούφ. in Or. 1341, σε is easily supplied.* The gen. is one of separation. *δράμενη*—*the long ā is accounted for by the fact that αἴρω is contracted from αἴρω.*

109. 'For in full conclave of the Achs. it is said that it was resolved to make thy daughter a sacrifice to Achilles'. δοκέω, a legal t. t. especially of public resolutions, e.g. ἔδοξε τῇ βουλῇ, τῷ δῆμῳ, so *senatus placere* in Lat.

111. τέμπε. ἐπίβα—'mounted the tomb'. *ἐπί* means 'towards', and denotes the action of alighting upon.

112. οἰσθ' ὅτε=*meministi quum*, see 239 for this sense of *οἰσθα*, there is a conjecture *ὅτι* which is decidedly weaker, and Schaefer observes that the Greeks used a particle of time quite unnecessarily, e.g. 307, *ὅταν* almost=*ἔτι*. χρυσέοις—'armour inlaid with gold', unless this epithet apply to it as made by a god, after the epic manner. *οὐδὲ διπλό.*—*is a usual Homeric mode of expression, 'with his armour on'.*

113. 'Stayed the ships from going to sea, though their sails were braced on the halyards,' i.e. ready to start. *τοπε.*

a usual epithet of ships: here it adds point to *ἔσχε*, and becomes almost proleptic. *σχεῖ*.—properly rafts for the nonce. Thuc. 1. 10 conjectures from Homer's statement the size of the ships which went to Troy, the largest holding 120 men, the smallest 50.

114. *προτ.*—is more properly the sheet which held the mast in its place, fastened to the prow. *λαΐφη*—is acc. of ref. *προτ.* dat. of instrument, unless *ἔπειδ*. have a transitive sense, as in L. and S. Cf. Hor. *Sat.* 1. 6. 74, *laevo suspensi loculos tabulamque lacerto*, and 910.

115. *Θωῦσσων*—‘by this loud chiding’, perhaps strictly of the cry of an animal, akin to *θώ* a lynx through *krug*—‘to cry’. It is used as a hunting term, *κυστὶ θωύξαι*, *Hippol.* 219, and when applied to men denotes a loud impulsive shout. Soph. uses it of the cry of Ajax (*Aj.* 308, 335).

116. ‘Whither then set ye forth?’—*δῆ* like *δῆτα* strongly emphasizes a question. *Δαναοῖ*—according to Mr Gladstone is a purely *military* denomination; historically or politically the Greeks could not be so called in the heroic age.

118—121. ‘Then clashed there waves of frequent strife, and through the warrior Hellenic host there 'gan to pass two diverse streams of opinion, some minded to present a sacrifice at the tomb, some not’. *ξυνέπαιστε*,—intrans. as in Aesch. *Prom.* 885, *θολεροὶ δὲ λόγοι παῖον* εἰκῇ | στυγνῆς πρὸς κύμασιν ἀτῆς. The MS. reading *ξυνέπεστε* is unmetrical. *τόνισθε*—locative. Cf. 31 n. *δοκοῦν*—acc. absol. see 506. This construction is confined to neut. participles, mostly some simple word or compound of *εἰμι*, e.g. *ἐνόν*, *παρόν*, *ἔξον*, *δόξαν*, *δέον*.

122. ‘Eagerly advancing thy interest, constant in honour to the bed of the inspired prophetess’, i.e. Kasandra. *ἀνέχων*—so Soph. *Aj.* 212, *ἐπει σε λέχος δουριάλωτον | στέρξας ἀνέχει θούριος Άλας*.

125. *τὼ Θησ.*—Demophoon and Akamas his sons by Phaedra. *δῖω*—‘two scions’ 20 n.

126. *δισσῶν*—‘two’, not dissonant, which would be *διπλῶν*. We have in Soph. *Aj.* 57, *δισσοῖ Ατρεΐδαι*. The rhetorical opposition *δισσῶν...μᾶ* is quite Euripidean, 45 n., 896.

128. *στεφανοῦν*—double idea of ‘crowning’ and ‘honouring’ as schol. says, comes from crowning victors at games. Cf. Soph. *Ant.* 431, *χοαῖσι τρισπόνδοισι τὸν γέκυν στέφει*.

129. χλωρός—(*χλοίή*, tender grass), ‘fresh, young’. *α-κραιφνές*, 537, conveys same idea.

130. ‘They declared they would never set K.’s couch before A.’s spear’, or rather ‘the warrior Achilles’. See 101 n.

132. ‘Now well-nigh equal was the zeal for the hotly-contended arguments, till the wily-minded, bullying, sweet-tongued people-courtier’, &c. *καταταν*. The *κατὰ* is intensive. *ποικιλόφρων*—an echo of Homer’s epithet *ποικιλομήτης*, which however is an epithet of honour. *κόπτες*—practically same as *κωτίς* ‘an axe or chopper’. The Schol. explains ‘orator’ but the idea of *κόπτω* requires to be brought out. Possibly ‘incisive’ as Paley suggests; but there is a pointed antithesis: Odys. would be bully or fawner to serve his purpose. Eur. was perhaps thinking of Hyperbolus, or Kleophon the demagogue, or some contemporary.

135. *πείθει—ξπεισε* would be the true grammatical sequence after *πρίν*, but that would imply that the effect of the principal verb had altogether passed: the present tense brings the result on to the time of the speaker’s remark.

137. *δούλων σφαγίων*—= *δούλιων*. Cf. *στρατὸν αἰχμήτην* 120, *δούλης γυναικός* 1253, *servum pecus*. Hor.

141. ‘Who have died for the sake of’.

143. ‘Now Odys. will be here almost immediately to drag away’, &c. *δσον οὐκ*—so *ὅτι μή*, *δσων οὐπω* (Thuc.). Lat. *tantum non*. *δφελξων*—corresponds rather to supine in *-um* than to fut. participle, to *detractum* rather than *detracturus*.

144. *πῶλον*—the young of any animal, men included; so *μόσχος*, of a young girl, 526, *πῶλος*, of a youth, Phoen. 954.

146. *σωθεῖς*—supply *πρὸς* from latter part of sentence; so *Hel.* 863, *Τρολας δὲ σωθεῖς καπό βαρβάρου χθονός*.

148. *κῆρυσσε*—‘loudly call upon’, ‘hail’, as we speak of hailing a ship. The ancients looked with suspicion on silent prayer.

149. *γαῖαν*—the reading of MSS., corrected to *γαῖας* by Pors. for sake of metre. But *-αν* is lengthened in the pause, see 83, metrical note.

151. *δρφανδν*—in Att. sometimes of two terminations. Cf. 296, 592.

152 sqq. 'Or thou must see thy virgin prostrate before the tomb, incarnadined with blood as it runs in dark-gleaming flow from her gold-decked throat'. *τύμβου*—depends on *πρό*—in *προτετῆ*. Two MSS. read *τύμβῳ* locative. *χρυσοφόρου*—refers to usual adornment of maidens. Cf. *Il.* 2. 872 (of a young warrior) *ὅς καὶ χρυσὸν ἔχων πολέμου δὲ τεν, ηὔτε κούρη,* though by the analogy of *Suppl.* 1054 the adorning may be for sacrifice. *ναστὶ μελαν.*—in apposition with *αἵματι*.

[155—443. *First Episode.* After Hecuba's monody, a series of expressions of woe, and the attempts of Polyxena to console her, which conclude with a lament that she cannot share her mother's slavery, and a noble expression of disregard for her own life (155, 215), the action of the play continues. *Odys.* enters: Hec. appeals to him for protection on the score of past favours shown. *Odys.* urges the extreme necessity of not neglecting due honours to the brave, and the scene closes with the removal of Polyx. H. faints.]

156. *άχε*—Doric for *ήχω*.

157. *δελαλὰ γῆρας*—'forlorn because of'. This is analogous to the gen. of exclamation, as *τοῦ χασμήματος*, 'what a swallow!' Goodwin, § 173. 3.

159. *φερτᾶς*—poetical form of *φορητῆς*, i. e. verbāl from *φέρω*, not *φορεω*.

160. 'Who is my helper? what child? what city?' *πολῖα*—differs but little from *τίς*. *γέννα*—[This word can lengthen the final syllable, as in *Iph. Taur.* 159, like *τόλμα* in Pindar; *γενέα* is read by Pors. to avoid the difficulty;] the word may fairly mean either 'child' or 'people' just as Eur. uses *Σπάρτων γέννα, Φρυγῶν γέννα, Κενταύρων γέννα*.

162. *φροῦδος*—'is dead', lit. 'gone'; so *οἴχομαι, βέβηκα*. The der. is *πρὸ-όδος*, cf. *φρούμιον, φρούριον*.

164. *ποι δ' ήσω*;—strictly an acc. is required as with *όρμά* and verbs of sending; many amendments have been proposed. Schol. reads *ήσω* from *ἴημ=eo* for which there is no evidence. Musgrave, *ποι δ' ήσω πόδα; τίς*.

166. 'O daughters of Troy that have brought evil tidings'. *Τρωάδες*—like *Troilogenae* and *Aeneadae*, &c. Reference is to 107.

169. 'No more to me is life in this light of day object of desire'. *βίος ἐν φάσι*—little more than *βίος*. Hom. *Odys.* 10. 498, *Ἐτι γάνειν καὶ ὄραν φάσις ἡλίου*.

172. **αὐλὴν**—the tent where Polyx. is.

172 sqq. See introd. for bearing of this passage on the date of play.

176. **φόμαν**—‘tidings’.  $\wedge\text{FA}$  cf. *φημι*, *fama*, *fari*.

179. **καρόντασ**—We should rather have expected the fut. for H. as yet had announced little or nothing. **ωστ'**—Ep. particle of comparison, but found in 204 of this play.

180. **ἔξεπταξας**—Dor. = *ἔξεπτηξας*, ‘startled me from the tents’. *πτήσσω* is usually intrans. ‘crouch’, except perhaps in *Il.* 14. 40, *πτῆξε δὲ θυμὸν ἐν στήθεσσιν Αχαιῶν*.

182. **φρ. μοι κακά**—‘a sad prelude methinks’. *μοι*, ethical dat.

184. **ἔκανδα—κρύψης**—Notice change in tense: latter makes a more definite request: the line is copied from *Il.* 1. 368, *ἔκανδα μὴ κεῦθε νοῦ, ίνα εἰδομεν ἀμφω*.

185. **Θεμ...άναστρένες**—an elliptical mode of speech. ‘I fear (and fearing doubt) why thou liftest up (*ἀνα*) thy voice in lament’.

189 sqq. ‘A public decree of the Argives unanimously aims at thy slaughter at the tomb in honour of Peleus’ son’. *τρόδε τύμβον*—acc. implies the process of dragging her to the tomb. **Πηλείᾳ γέννα**—this reading avoids the difficulty which is found in the common reading **Πηλείδᾳ γέννα**, for that would be Neoptolemus, not Achilles. [The variants are (1) **Πηλείδᾳ γέννα**, and dat. **κοινῷ γνώμᾳ**, ‘the child of P. intends, by common decree’; (2) **Ἀργ. γέννα** might = **Ἀργεῖοι**, like more common **γένος**; (3) **γέννα** may be voc. ‘O my child’].

193. **διμέγαρτα κακῶν**—‘how utterest thou most unenviable woes’ = **ἀδιθύητα**, some have preferred the idea of **ἀφθονος**, ‘unstinted’, ‘numerous’. The neut. plur. thus joined with a gen. is very common; and is imitated by Hor. *amara curarum, dura navis* (gen.).

197. **μοι—dat. eth.**; notice the elegance of its position. These lines are at first sight weak after 189—191, but the repetition is full of pathos.

199. **Θνωτ. μάτερ βιοτάς**—Take these words together and make **δ. β.** gen. of quality, so 211. Observe that Eur. is very fond of repeating a word or phrase in choral parts.

203. **παῖς δέ**—‘I thy child here’, like *hic*, δέ is used of a speaker indicating himself.

205. **μόσχον**—142 n.

207. **Ἄιδη**—‘to Hades’, dat. of motion is not common, it recalls Hom. *Il.* 1. 3, **Ἄιδη προτάψειν**. So in Lat. *it clamor caelo* (Verg.), *nigro compulerit gregi* (Hor.).

213. ‘But my life, its outrage and its shame, I weep not after’ (*μερά*), i.e. she does not regret the loss of life. Cf. *Med.* 996, *μεταστένουμαι δὲ σὸν ἄλγος*. Other translations are (1) therewith, at same time, (2) too late, after the event, (3) with a notion of change, i.e. from death to life.

214. **Θανάτῳ**—τὸ θανάτῳ.

216. **καὶ μήν**—‘and lo’, usual formula for introducing a new person on stage, as in oratory it begins a new argument, and in description a new incident.

[217—250. Enter Odysseus. He reminds H. of the decree and says that he has come to take away her daughter; he advises submission and deprecates all violence. H. in reply mourns that she did not die before, and asks leave to put a question, if a slave may be allowed to address a freeman. She recalls his visit as a spy to Troy, her discovery and concealment of him, his urgent entreaties for life, and her saving of him.]

218. **γύναι**—‘lady’, a title of respect.

219. **κραυθέσθαι**—‘ratified’.

221. **πρὸς δρόθ. χῶμα**—190 n.

224. **ἐπεστρατεῖσθαι**—This is the excellent emend. of Nauck for usual *ἐπέστρηται* which is tame after *ἐπιστάτης*.

225. **οὐσθ' οὖν δέ δράσον**—‘dost thou know what to do? neither be torn from her by violence nor come to any conflict of blows with me’. This curious phrase which means properly ‘do, dost thou know what?’ recurs often in Eur., Soph. and Aristoph.

227. ‘Know thy powers’, i.e. thy real powerlessness. Cf. Xen. *Anab.* 1. 6. 7, **δποτ' αὐτὸν ἔγνως τὴν σεαυτοῦ δύναμιν**.

228. ‘Tis wise, I ween, even in troubles, to have wise thoughts’. **τοι** gnomic, i.e. its province is to introduce a proverb or sentiment.

234. 'But if a slave may ask questions of the free, neither grievous nor vexing to the heart, then it is befitting that thy speech indeed should have been spoken but that thou shouldst hear me when I ask these questions'. [Prof. Paley follows a scholiast in making  $\sigma\tau\iota\tau=\tau\pi\delta\tau\sigma\epsilon$ , 'tis to thee our speech must be addressed', but this loses the force of the tense. Weil, objecting that Odysseus had finished speaking and that Hecuba did not wish him to cease entirely, conjectures  $\sigma\tau\epsilon\mu\epsilon\nu\epsilon\tau\pi\tau\alpha\sigma\theta\tau\alpha\chi\rho\epsilon\omega\tau\alpha$ .]

235.  $\mu\tau\iota$ —not  $\sigma\tau\iota$ , because the statement is general, 237. Hec. speaks of herself in the plur. and the rule is that in such cases the masc. must be used.

238.  $\chi\rho\sigma\tau\omega\tau\alpha$ —causal gen. after verb of envying. 'I do not grudge thee on the count of time'. Goodwin, § 173. 1.

239.  $\sigma\tau\theta\tau\alpha$ —'dost remember?'

240. 'And from thy eyes gouts of blood dripped down upon thy chin'. The allusion is not to his weeping 'tears of blood', but to his general ghastly appearance when he entered Troy as a spy and had mutilated himself, pretending that the Greeks had maltreated him. The story is told by Hom. *Od.* 4. 244 sqq., where Helen not Hecuba recognises him: as the schol. remarks, Hec. would hardly have let him go.  $\phi\beta\sigma\tau\omega\tau\alpha$  and  $\delta\delta\lambda\omega\tau\alpha$  have been conjectured, and if adopted, then  $\sigma\tau\alpha\lambda$ . would refer only to 'tears'.

242. 'Yes, for it did not touch merely the surface of my heart', i.e. it cut deep. The gen. is partitive.

244.  $\mu\epsilon\nu\tau\ldots\delta\lambda\theta\sigma\tau\omega\tau\alpha$ —the participle is regularly used after vbs. of emotion. 397. The constr. is imitated by Verg. *Aen.* 2. 377, *sensit...delapsus in hostis*, i.e. *se delapsum fuisse*.

246. 'Yea, till my hand grew numb within thy robes'. The  $\gamma\tau\epsilon$  confirms the previous speaker's assertion and adds a new feature.

247.  $\delta\eta\tau\alpha$ —'prithee'.

[251—295. Hecuba to Odys. 'You owe me gratitude not unkindness. I hate you orators who speak to please, careless what injury you inflict. Why was my daughter to die, a *human* sacrifice, where a beast would have served? Achilles has no grudge against *her*; Helen, alike as the cause of mischief and as the loveliest, would have been the best victim. Such is the plea of equity. For you, I claim your gratitude.'

give me a life for a life: you have power I know, but use it not unlawfully; go, urge the Greeks to change the decree; ye did not always kill women; your law is to care alike for slave and free—and *your* prestige would persuade them even against their interests']

251. *βουλεύμασιν*—‘because of these schemes’, causal dat.

252. *ἴπαθες*—‘didst experience’.

253. *δύνη* = *δύνασαι*—there is no occasion to regard this as a subj.: indeed, though there are occasional instances of such use, yet more properly *dw* should be inserted to complete the constr. *δύνη*, which Pors. preferred, is condemned by Herm. as a Doric form.

254. ‘All the sort of you who affect a speaker’s fame’. Eur. has clearly in mind some reference to a contemporary: he had an intense dislike of mere oratory apart from principle, as we see from *Or.* 907, *ὅταν γάρ ήδης τοῖς λόγοις, φρονῶν κακώς | πειθῇ τὸ πλήθος, τῇ πόλει κακὸν μέγα*. Aristoph.’s savage attacks upon him in this respect are most unfair.

258. ‘But pray what policy did they find in this—that they determined upon a vote of death against this my daughter’.

260. *τὸ χρῆν*—poet. form of *χρῆναι*. The suggestion *χρεῶν* is unnecessary. *σφε* is used of all genders sing. and plur.

263. *τείνα φόνον*—‘aims death’, metaphor from a bow.

264. *εἴργασται*—‘has done him no hurt’. This middle sense of perf. pass. is found more especially in words meaning doing or performing. This particular word is in Soph. always middle. Cf. *ἡρμαι*, *γέγραμμαι*, *ταρεσκενασμαι*.

265. *προσφάγματα*—there is not much additional point in the plur. and there is a variant *πρόσφαγμά τι*. We find an analogy in 616 *σκηνώματα*. Soph. *Antig.* 568, *νυμφεῖα* = *νύμφη*, see 82 n.

266. *ἄλεστεν...δύε*—for change of tense see 21 n.

268. *οὐχ ἡμῶν τόδε*—‘this is not our concern’. H. means that on the score of beauty as well as of just vengeance Helen was the more suitable victim.

269. *ἐκπρεπεστάτη*—‘supereminent’. The MSS. vary between this and *εὐπρεπεστάτη*.

271. 'On score of justice this is my contention and argument'. The phrase = *τὴν δέ τὴν ἀμιλλαν λόγον ἀμιλλῶμαι*. She wishes to contrast the plea of equity with her *personal* appeal to gratitude of Odys.

274. γραλα—Valckenaer's correction for the unmetrical γεραιά, but see 64 n.

275. σου—partitive gen. after *τῶν αὐτῶν*, 'the same parts of thee', i.e. hand and cheek.

280. η δε—'for she'.

282. τοὺς κρατοῦντας—plur. used to prevent too direct a reference to Odys. δι μὴ χρεῶν 'in unlawful things'. μὴ is used because the whole class of things unlawful is included. Cf. *Bacch.* 515, δέ τι γάρ μὴ χρεῶν οὗτοι χρεῶν παθεῖν. χρεῶν is indeclinable. Cf. Shakespeare, *Measure for Measure*, 'it is excellent | to have a giant's strength, but tyrannous | to use it like a giant'.

283. πρόδειν is properly referred back to *τοὺς κρατ.* as subject.

284. οὐ ποτέ—implying that it is so no more. Cf. *fuimus Troes* (Verg.), [perhaps εἰτυχοῦσα may be supplied].

285. Double acc. is used after verbs of depriving. Goodwin, § 164. This may be explained as a combination of direct and indirect accusatives 'robbed me as to'.

286. οἱ φθ. γέν.—here she takes him by the beard.

288. παρηγόρησον—'counsel them to change' (*παρῆ*). The words introduced by οἱ (=nam) are the comment of H., not the words which Odys. is to use in council. φθόνος equivalent to *νέμεσις*, i.e. it excites the anger of the gods.

291. δι—'for'. Here Eur. refers to heroic times the custom of his own age. Demosth. in *Mid.* p. 529 gives us the law of *ιθρίς* or outrage, and says that slaves and free were treated alike.

293—5. 'Thy prestige, though it speak but ill, will persuade them: for the same speech has not the same weight when it comes from the insignificant as (when it comes) from those of repute'. λέγη—*is* the MS. reading, and cannot be the same in sense as λέγης which is substituted for it. There is no doubt some violence to language in saying that 'his prestige speaks', but *δίλωμα* is the personification of an ab-

straction. Cf. *Hipp.* 11, *ἀγνοῦ Πίτθεως παδεύματα*. [κακῶς—is sometimes interpreted 'against their interest', under the idea that Odys. as a notable speaker would not be disparaged by any accusation of indifferent pleading.]

295. *τῶν δοκούντων*—a recognised phrase = *εἰδοκίμων*, hence perhaps the use of the article: cf. *Troades*, 609, where *τὰ δοκοῦντα* and *τὰ μηδὲν δυτα* are contrasted.

296. *στερρός*—151 n.

297. *ἥτις* = *ώστε*—'as not to shed a tear'. So also the simple relative *ὅς*. *Hel.* 501, *ἀνὴρ γὰρ οὐδεὶς ὡςε βάρβαρος φρένας | θε δνομ' ἀκούσας τούδιν οὐ δώσει βοράν*. Cf. Scott, Lay,

'Breathes there the man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land!'

[299—331. Odys. to Hec. 'You personally I can save: but I cannot gainsay my promise to give your daughter to the bravest warrior we had. To do so would be bad in principle: for states would suffer if their champions were not duly honoured: no one would take the field if he thought his bravery would not command respect. I myself should like to have honour paid to my tomb, however little might suffice me in life. And do not imagine yourself alone in suffering; we, too, have aged widows. So endure: we will take the consequences of our reverence of our warriors: you barbarians may do as you will, and reap the proper fruits of your conduct'.]

299. 'Be advised and do not by reason of thy anger regard in thy mind thy good counsellor as a foe'. *διδάσκον*—(mid.) *usu.* = 'get some one taught'. *τῷ θυμούμενφ*—article and neut. participle equal a subst.; a constr. very common in Thucydides. *διστμενή* is the predicate.

301. *τὸ μὲν σὸν σώμα*—'thy person'. So Soph. *Ant.* 675, *τῶν δ' ὄρθουμένων | σώκει τὰ πολλὰ σώμαθ' η πειθαρχία*.

302. *κούκ ἀλλως λέγω*—'and not idly do I speak'.

307. *πρόθυμος*—'ready'.

308. *φέροται*—'wins for himself no more than his inferiors'. Cf. Soph. *Ant.* 637, *ἐμοὶ γὰρ οὐδεὶς ἀξιώσεται γάμος | μεῖζον φέρεσθαι σου καλῶς ἥγουμένου*.

309. *ἡμῖν*—'at our hands'. Almost a dative of the agent.

311. 'Is not this shame to us if we make use of a friend while he lives, but when he is dead no longer treat him

in friendly wise?' There is a double sense here of *χρώμαι*—(1) to make use of a person, as in Xen. *Anab.* 1. 4. 8, *καὶ ἐρεῖ οὐδεὶς ὡς ἔγώ, ἐως μὲν ἀν παρῷ τις, χρώμαι, ἐπειδὰν δὲ ἀπιέναι βούληγραι κ.τ.λ.* (2)=*uti amico*, 'to treat as a friend'. [Cobet, *Obs. Criticae*, suggests *ἔχρωμεθ'*, bringing into more striking contrast the different times, past and present.] *βλέποντι* is used as *οἱ βλέποντες*, 'the living'. Cf. Ter. *Eun.* 73, *vivus vidensque pereo*.

312. *θλωλε*—the MS. reading, softened down by some to *ἀπεστι*.

315. *φλοιψυχίσομεν*—'play the coward'. Observe that this line is spoken by Odys. as his own sentiment: if he had put it into the mouth of anyone else, the conjunctive would have been used.

317. *καὶ μήν*—'and look you', 216 n. *καθ' ἡμέρα*.—connect closely with the words which follow, 'if with but small supply day by day'. *καὶ εἰ* states an imaginary or reluctantly admitted, *εἰ καὶ* an actual case.

319. 'But my tomb I should like to see deemed worthy of honour'. *σφάσθαι*—mid. but probably in poetry=active.

320. *διὰ μακρ.*—'for long lasting is the reward'. The sentiment is like that which Antigone expresses (Soph. *Ant.* 76), where she refuses to please the living rather than the dead, *ἔκει γάρ δει κείσομαι*.

323. *ηὔδε*—Epic form common enough in Aesch. but otherwise of doubtful tragic usage.

324. *τυμφίων τητ.*—Goodwin, § 174.

325. *κεύθει*—act. in sense whereas the perf. *κέκευθα* is often intrans. 'is buried', cf. *ἔρεπτω, ἡριπτω, ἵστημι, ἔστηκα*.

326 seq. 'If our custom of honouring the dead is a mistaken one we shall (willingly) incur the charge of folly, but do ye barbarians neither regard your friends as friends, nor admire those who have bravely died, that so Hellas may prosper and ye may win reward to match your thoughts' (i. e. may suffer because you refuse to honour the dead). [*κακός* may be, but not so well, taken with *τυμάν.*]

326. *τόλμα τάδ'*—'endure this'.

327. *όφλ.*—strictly, 'to lose a lawsuit'. Cf. Soph. *Ant.* 470, *σχέδον τι μωρῷ μωράρ ὄφλισκάνω*, and *debeo* in Hor. *Od.* 1. 14, 15, *tu nisi ventis | debes ludibrium, cave*.

330.  $\omega\delta\delta\tau$ —‘that so’. It is difficult to see that any change is effected by introd. of  $\delta\tau$  which in Hom. and Hdt. is used with opt. as well as subj. Goodwin, § 216, 1. n. 2. [Herm. says = *dummodo*, ‘provided that’.]

[332—341. The Chor. laments slavery as an evil. Hec. appeals to her daughter to attempt Odys. with all sweet notes of woe: for he, too, has children, and will pity her fate.]

332. ‘Slavery, what an evil is it ever, and it tolerates indignities under tyranny of force’. The reading adopted in the text is that given by Stobaeus (flor. about 500 A. D. quotes more than 500 passages of Eur.) and is simple and consistent. *τολμᾶν* and *πεφυκέναι* which are variants also go well together. *νικάμενον* is also read for *κρατούμενον*.

334. *οὐμόλ*—by *crasis* from *οἱ έμοιλ*.

335. *φροῖδοι*—supply *εἰστιν*, which is usually omitted in this connection. *ματ. ριφθ*—‘cast idly to the winds’. The tragedians prefer this fuller form to *ριφέντες*.

337, 8. ‘By uttering every note which comes from the nightingale’s throat’. *πτοσας* = *πτωτας*. *Ιετα*, (the ι is common).  $\omega\sigma\tau\epsilon$  =  $\omega\delta\tau$ , see 179 n. [The common epithets of the nightingale, *λγεια*, *λγγύφωνος*, *flebilis*, *querula*, illustrate the appropriateness of the comparison. Polyx. had need of a tongue like that of the much-wronged Philomela.]

338. *μὴ στρε*.—in prose *τον μὴ* would be required: it shows very clearly the relation of cause and effect.

340. *πρόφασιν*—‘a plea’, often though not necessarily a *false* plea. *πείθε*—‘try to persuade’. The definite act of persuading would have been expressed by aor. For appeal made on the score of children, cf. *Alk.* 275 (Admetus to *Alk.* on point of death) *μὴ πρὸς παιδῶν οὐς ὁρφανεῖς*.

[342—378. Polynexa sees Odysseus showing signs of shrinking from her appeal and assures him that she is willing to follow him to death. For slavery is abominable to her, a king’s daughter and once sought in marriage by princes, a rival of the gods, save in being mortal. She shrinks from menial offices or degrading alliance with a slave. If she is to die, let her die *free*. She urges her mother to accept the position.]

342. *όρω σε κρύπτοντα = δι κρύπτεις*: verbs of *perception* usually take a participial construction not an object clause. Goodwin, § 280. *δεῖτδν*—the right hand and beard were seized

by suppliants, who were watched over and avenged by Zeus *Ικέσιος*.

344. γενεάδος—gen. of the object aimed at. Goodwin, § 171.

345. Ικέτιον Δία—‘thou hast escaped my suppliant Zeus’, i.e. his vengeance [or Polyxena regards Zeus as her colleague in entreaty, identifying him with her cause].

346. ὡς—‘be sure that’. γε strongly emphasizes ξύομαι: ‘not only shall I not seek to avoid but will even court death’.

347. βουλήσομαι—the fut. with *ei* shows that she can still avail herself of the choice.

348. φιλόψυχος—‘cowardly’, cf. 315. S. John xii. 25, διφιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτὴν.

349. The tragedians often express a negative by an interrogative. ‘What call have I to live?’ is equivalent to, but livelier than, ‘I have no, &c.’ γάρ—referring to a suppressed thought.

ζῆν—other verbs which contract into *η* not *α* are διψάω, πεινάω, σμάω, χράω, χρόμαι, and sometimes κνάω and ψάω.

μὲν—answered by δέ, 354.

350. πρῶτον βίου—‘this is the glory of my life’.

352. ‘A bride for kings, with no mean rivalry for my nuptials, to whose hearth and home I shall come’, γάμων=περιγάμων. Thuc. I. 140, τὸ τῶν Μεγαρέων ψήφισμα, ‘the decree about the Megareans’.

353. ἀφίξομαι—for more usual optative, Polyxena reverting for a moment in thought to the time when the choice still lay open to her.

δῆμα ἑστίαν τε—almost a hendiadys, the hearth being with all Aryan nations the most sacred and central part of the δῶμα. Ἑστία—*Vesta*, was the only deity common to Greeks and Romans.

354. δι—‘for’. οἱ δύστ.—‘articulus insignis’, as Bengel calls it.

\*Ιδα—the mountain which overhung Troy: cf. 631 note.

355. The caesura in this line is not complete. ἀπόβληπτος—‘conspicuous’; so Vergil G. 3. 17, *victor Tyrio conspectus* (= *conspiciendus*) *in ostro*.

δινδ denotes that men look *from* others to her. μέτρα with dative is mainly an epic usage. Goodwin, § 191. vi. 3. Kirchhoff boldly reads παρθένων.

356. πλὴν—adverb. τὸ κατθανεῖν—acc. of respect.

357. νῦν δὲ—‘but as things are’. τοῦνομα—‘the name (of slave) by its strangeness makes me in love with death’.

358. εἰωθός δν—such a combination of two participles is rare: cf. Hom. *Il.* 19. 80, ἐπιστάμενόν περ' ἔόντα. Aristoph. *Frogs* 721, οὐτε γὰρ τούτουσιν οὐσιαν οὐ κεκιβδηλευμένους.

359. ἀν...ἀν—the repetition of ἀν is emphatic. Soph. *Ant.* 69 (Antigone is indignantly refusing her sister's aid), οὐτ' ἀν κελεύσαμι' οὐτ' ἀν εἰ θέλους ἔτι | πράσσειν, ἐμοῦ γ' ἀν ἡδέως δρψῆ μέτα.

ώμαν φρένας—‘of savage heart’, acc. of specification, Goodwin, § 160.

360. δεσποτῶν δστις—a like combination of sing. and pl. occurs *Med.* 220, βροτῶν | δστις στυγεῖ. ὀνήσεται—cf. ἀφίκομαι, 352 note. δργύρου—gen. of price, Goodwin, § 178.

362. ‘Imposing upon me the harsh service of making bread at home and of sweeping the house and standing over the loom, harshly will he use me’. κερκίς—in the *ιτρός* or upright loom is the ‘rod’ or in later times ‘comb’ by which the threads of the woof were driven home so as to make the web even and close. It is probably derived from κρέκω (an onomatopoeic word =‘to strike’) and was probably held in the hands. σαύρειν—including all menial offices. [σέσηρα and tenses formed from it mean ‘to snarl’, ‘to sneer’.]

ἔφεστάναι—similar short forms of the perf. inf. used by Attic writers are τεθνάναι, βεβάναι, τετλάναι, δεδειπνάναι, ἡριστάναι. λυτρός and λυτρῆς are collateral but distinct forms: it must not be thought that one is a contracted form of the other. δναγκάσαι—following so soon after ἀνάγκην is to us ill-sounding, but cf. e.g. 223, ἐπιστάτης, ἐπέσται.

366. τύραννων ήτο—‘deemed worthy of princes’. [The Greek *τύραννος* (Doric form of *κολπανός*, a ruler) might or might not be ‘a tyrant’, being a despot who had gained his power by force or fraud, whether he exercised it ill or well. The early tyrants did as a rule govern well, but the words of the Corinthians at Sparta (B.C. 509), when dissuading the Spartans from

replacing Hippias in Athens by force, show the hateful excesses into which they might fall, Hdt. 5. 92.]

367. *εὐ δῆτα*—‘no indeed’, *δῆτα* strongly emphasizing the word after which it stands; cf. *τι δῆτα*; *πῶς δῆτα*; how pray? cf. notes on 247, 628. *φέγγος*—a Greek loved the light, and all dying addresses (e.g. those of Ajax, and Alkestis, and Dido, Vergil *Aeneid* 4 copied from the *Ajax*) bid a loving farewell to the sun and his light. *Διεθέρον*—freedom was a passion with the Greek. We should have expected *έλευθέρα* and some editors read *έλευθέρων*; but it is one of the many instances of transferred epithets.

369. *ἄγ' οὖν μ'*—Porson's correction after an old commentator for *ἄγου μ'*. *ἄγων*—the present participle is rather loosely used.

370. *Ωπὶς* is distinguished from *δόξα* as being better grounded. Plato contrasts *δόξα* mere ‘opinion’ or ‘seeming’ with *ἐπιστήμη*, ‘certain knowledge’. *του=τινος* is contracted from the Ionic form *τεος* found in Homer, and is only found in Attic. It is similarly placed Aesch. *Prom.* 21, *ἴ' οὔτε φωνὴν οὔτε τον μορφὴν βροτῶν | ὥψει.*

372. *μήτερ, σὲ δ'*—in suddenly addressing a new person first comes the vocative, then the pronoun, then the particle. 1287, ‘Εκάβη σὲ δ' ὡ κ.τ.λ.

373. *λέγουσα μήτε δρῶσα*—‘neither by word nor act’, supply *μήτε* before *λέγουσα*. [Some MSS. and editors read *μηδέ*, but λ. *μηδὲ δρῶσα*=‘saying but not doing’.] *συμβούλουν*, ‘join in wishing for my death’. Beware of confusing *βούλομαι* and its compounds with *βούλεύω*.

374. *θανεῖν*—substantive, object of *συμβούλουν*.

375. Stobaeus quoting this passage reads *πόνειν*, 378 έν *κακοῖς*, 380 *πλείστον*.

377. *μᾶλλον εὐτυχέστερος*—double comparatives are occasionally met with. Eur. *Hippolytus* 485, *μᾶλλον ἀλγίων*, Soph. *Antig.* 1210, *μᾶλλον ἀστον*, Shakespeare, *Tempest*, 1. 2, ‘more better’.

378. Nauck suspects this verse, perhaps with reason. On the one hand it is just such a verse as copyists would insert, on the other hand Euripides often ends with such saws.

*μὴ καλῶς*—‘if with dishonour’, *μὴ* adding a hypothetical touch.

879. 'Marvellous and notable among men is the stamp of noble birth and rises to higher repute of nobility'.

χαρακτήρ—a metaphor from the stamping of money. Milton (with whom Euripides was a great favourite) may have borrowed hence, 'Reason's mintage | charactered in the face'. ἐσθλῶν—gen. of origin, Soph. *Ant.* 38, εἰτ' εὐγενῆς τέφυκας εἰτ' ἐσθλῶν κακῆ. Euripides had a high opinion of the value of good birth, but it must be accompanied by nobility of nature. καπὶ μεῖζον ἔρχεται—Soph. *Phil.* 258, ή δ' ἐμὴ νόσος | δε τέθηλε καπὶ μεῖζον ἔρχεται. δνομα, acc., the nom. would require τοῦνομα in strict Greek.

[382. *Hecuba*. Let me be substituted for Polyxena; I am the mother of that Paris who slew Achilles. *Odysseus*. Nay it is Polyxena whom Achilles demands. *Hecuba*. Let us die together: nothing shall avail to separate us, I will cling to her as ivy to the oak.]

382. εἶπας—the quick Greek uses the aorist in order to revert to the precise moment, so διτέπτυσα I loathe, εἴγνεσα I praise, ἔδεξάμην I accept.

383. 'But to that good is added pain'.

τῷ Πηλέως—a spondaic caesura is allowable in the fifth foot when the first part of it is a monosyllable capable of beginning a sentence, or the second part a monosyllable incapable of beginning one.

384. ψόγον—'the blame' of not honouring the brave.

386. ἄγοντες—cf. ἄγω, 369 note. ήμας—'me only'. Cf. 237 note.

391. ἀλλὰ—'at any rate'. This use of ἀλλὰ is due to an ellipse, ὑμεῖς δὲ, εἰ μὴ μόνη με βούλεσθε φονεῦσαι, ἀλλὰ θυγατρὶ συμφονεύσατε.

392. Eur. *Troades* 381, οὐδὲ πρὸς τάφους | ἔσθ' ὅστις αὐτοῖς αἷμα γῆ δωρήσεται. The earth is endowed with life and sense.

πῶμα—the correction of Porson for πόμα of MSS., this not being an Attic form.

394. εἰς, the reading of the best MS., is better than σῆς of most editors. 'We must not add one death to another, would that the obligation even of this death were spared us'. μηδὲ (not οὐδέ) is used because ὠφελομεν expresses an unattainable wish. The aorist is more usual than the imperfect, and often in the form εἴθ' ὠφελον. Supply προσφέρειν from προσοιστέος.

396. γε (condemned by Hermann) is forcible.

397. 'How? for I am not aware that I have masters'. **κεκτημένος**—this participle (nom. because it refers to the subject of the clause) is the regular construction after *οἶδα* and *ἐπιτάπαι*. Cf. 244 note. **δεσπότας**—for the strong sense of this word cf. *Hippol.* 88, where the attendant calls Hippolytus ἄναξ, adding *θεοὺς γὰρ δεσπότας καλεῖν χρεών*, 'for the gods alone may I style lords'.

398. If one could go so far as to declare the verse corrupted by the intrusion of a gloss *τῆσδε*, the line might be re-written thus:—*ὅπως*; *ὅποια κισσὸς ἔξομαι δρύος*. 'Dost ask how? like ivy to an oak will I cling.' The *τῆσδε* would be manifestly understood from *θυγατρὶ* in 396. [This is Dr Kennedy's view. Other ways of taking the passage are (1) 'Know that I will cling to her as ivy to an oak', supplying before *ὅπως* some such word as *τοθι*. (2) A double comparison may be intended, 'I, like ivy, will cling to her as to an oak'.] **δρῦς**—cf. 64 note.

399. οὐκ—'No!' Thus emphatically used accented. **ἵν** γε—'that is, if'. [Aldus reads *οὐ μήν γε*, but *οὐ μήν* is never immediately followed by *γε*.]

400. **ώς**—'know that'—*τοθι ὡς*. Soph. *Aj.* 39, *ώς ἐστιν ἀδρὸς τοῦδε τάργα ταῦτα σοι*, 'know that in him thou hast the doer of these deeds'. The phrase is a formula 'fortiter affirmans' (Elmsley).

401. **οὐ μήν**—formula of emphatic denial. **αὐτοῦ**—gen. of place.

[402—443. *Polyx.* 'Mother resist not, it is unseemly'. Polyxena exchanges a tearful farewell with her mother and is led off with veiled head by Odysseus.]

402. **Λαερτίου**—the name of Laertius (father of Odysseus and king of Ithaca) is variously spelt by the tragedians **Λαερτιος**, **Λάρτιος**, **Λαέρτης**.

403. **χάλα**—'give way to'. **τοκεῦσιν**—vague plural alluding to Hecuba, as 404 **κρατοῦσι** to Odysseus. This plural is often used instead of a definite name which it might be inconvenient to give.

406. **πρὸς βίαν**—'with violence', so **πρὸς ἡδονὴν**, 'willingly'; **πρὸς χάρω**, 'pleasingly'; **πρὸς τάχος**, 'quickly'.

407. **ἐκ**—'by'.

408. **πείσει**—future from **πάσχω**. The form **πείση** is not

rightly read in Euripides. μή σύ γ'—a formula of fond entreaty. Supply from the context some such words as οὕτω ποιήσον.

410. προσβαλεῖν—object of δέος.

411. Soph. *Aj.* 857, καὶ τὸν διφευτῆν ἥλιον προσειπέτω, | πανύστατον δὴ κοῦπον' αὐθίς ὑστερον (Ajax's dying speech).

413. δὴ strengthens τέλος (as πανύστατον in the passage from the *Ajax*). Cf. Eur. *Herakl.* 573, προσειποῦσον ὑστατον πρόσφθεγμα δῆ.

414. ἀπαμ—often used as an euphemism for dying: so οἴχομαι.

415. ἡμέσ—‘I’, as in 386.

416. ἀν—supply ὑμεταν from ἀνυμέτραιος.

418. ἐκεῖ—a constant euphemism for ἐν "Αἰδον (sc. δόμοις), which here occurs by its side. κείσθαι—especially of lying among the dead. There is some confusion between the body lying in the dead and the spirit in Hades.

419. ποῖ τελευτήσω—‘to what end shall I bring my life?’ This construction is called *pregnant*=‘whither shall I (carry and) end my life?’ Cf. *Troad.* 1029, Ι' εἰδῆς οἱ τελευτήσω λόγοι.

420. πατρὸς οὐσα—gen. of origin, which is taken by εἰμι, γίγνομαι, and πέφυκα. Cf. 380 note.

421. According to Homer these 50 children were those of Priam, 19 (or 38) of them by Hecuba. Verg. *Aen.* 2. 503, *quinquaginta illi thalami spes tanta nepotum.* ἀμμοροι τ.—‘bereft of’, gen. of separation. [The old reading was ἡμεῖς δὲ πεντήκοντα ἀμοροι δὴ τέκνων, a verse which Eur. cannot have written. Cf. 383 n.]

422. σοι—ethic dative. Hektor—his eldest son. εἴτε—deliberative conjunctive. Goodwin, § 256.

425. δθλία—This is Markland's suggestion for ἀθλία. Two epithets for τύχης would be very awkward, and the whole sentence would be jerky and uncomfortable.

426. For position of τε cf. 80 n.

427. χαίρουσιν—‘others fare well, but this is not thy mother's lot’. Polyxena had said ‘farewell’, and Hecuba plays upon the words. The same pun is found in Sophokles, Euripides, Plautus, &c. Κατέν—emphatic, and so accented. τόδε—sc. τὸ χαίρειν. The variant χαρά is clearly an explanatory gloss.

430. θανόσης...σὸν—θαν. agrees with *σον* supplied from *σὸν*. Cf. Ov. *Her.* 5. 45, *et flesti et nostros vidisti flentis ocellos.*

δυμα συγκλήσειν—‘to shut the eyes’, i.e. attend to her at her death. Verg. *Aen.* 9. 487, *nec te tua funera mater | produxi, pressive oculos, aut volnra lavi.* [The form *-κλήσειν* is more Attic than *-κλείσειν* of old editions.]

432. ἐμφιθεῖς κάρα πέπλοις virtually form one word, hence follows the accusative *με.*

433. ἐκτέτηκα—Contrast this intransitive usage of the 2nd (or strong) perfect with the transitive meaning of *ἐκτήκω* 434. So *ἴαγα* = ‘I am broken’, from *ἀγνυμ*, ‘I break’; *δλωλα* ‘I am destroyed’, from *δλυνμ*, ‘I destroy’. *καρδιαν*—acc. of respect or specification. Goodwin, § 160. 1.

435. ‘O light! for I may yet invoke thy name, but have no share of thee save for so long as I pass hence to the sword and pyre of Achilles’. [ἔνομα—a plausible suggestion *δυμα* has been made, but *δνομα* is more appropriate, implying that although Polyxena could invoke the name, she could not enjoy the reality.]

438. προλείπω—‘I faint’. Cf. *Alk.* 401, *τι δρῆσ*; *προλείπω.* λένειαι—‘are failing me’. *Herakl.* 602, *ω παῖδες, οιχμεσθα,* λένειαι μέλη | λένηγ. In Attic, *λῦω*, *ἔλυον*, *λῦσω*, *ἔλυσα*: but *λέλυκα.*

441—443. These verses are spurious. For they cannot be spoken by Hecuba, who has fainted; they are more than awkward as beginning a stasimon; they are in themselves feeble.

Ἄ—‘in this plight’, i.e. a slave. [Ἄ would = *utinam.*]

Διοσκόροι—Castor and Pollux were born at a birth with Helen. The form *δόσκοροι* (whence Latin *Dioscūri*) is not Attic.

Ἐλένην—There is a play on this word and *εἰλε* 443 (which = *καθεῖλε*); cf. *αινόπαρι* 945.

[444—483. First *Stasimon*, *στάσιμον* (*μέλος*), or *ode* by the entire chorus after taking up their position at the thymele. The term itself appears to involve two notions—that of the chorus *in position* at the thymele—and that of an *ode* unbroken by dialogue or anapaests. *Cho.* ‘Ocean breeze, to whose house wilt thou waft me a slave? To Doris, or Phthia, or Delos, or Athens? My city smoulders in ruins, I am a slave’.]

444. ποντίδις—adjectives in -dīs are usually (but not of necessity) joined with fem. words. *Phoen.* 1025, φοιτάσι πτεροῖς.

445. ποντοπόρους, θόρις—fixed Epic epithets.

446. ἀκάτους—an exclusively poetical word, the usual prose equivalent being πῦς, and ἀκάτιον is a mere skiff.

447. πορεύω—'I make to go', πορεύομαι—'I go'.

448. τῷ; = τίνι; κτηθεσσα—rarely used passive as here.

450. Δωρὶς ἀλα—the Peloponnese.

451. Φθια—*in Thessaly.*

453. ὑδάτων πατέρα—So Eur. *Med.* 573 praises the Haliakmon.

454. Απίδανος—a tributary of the Peneus, and one of the few rivers, says Herodotus 7. 196, which Xerxes did not drink dry. γύας—restored by Hermann for the gloss πέδια.

455. νάσων—connected with ποῖ, 447.

456. πεμπομέναν—governed by πορεύομαι, 447.

458. The palm is said to have been first born at Delos, because it gained its eminence among trees from its connection with Apollo who was there born. Στος is often used of things glorious [from same root as *dies*, *divus*, &c.], but the epithet here alludes probably to the fact that Latona's travail brought forth gods, viz. Apollo and Artemis [or that they were the children of Zeus]. Delos was in Olympiad 88. 3 (B.C. 426, cf. Thuc. 3. 104) solemnly purified by the Athenians. Plutarch tells us that Nikias, the Athenian general, took pains to make this celebration a success by providing splendid chorus and uniting Delos to the islet of Rheneia. [This is one of the contemporary allusions which help to fix the date of the play.]

465. ἀμπυξ—'a head-band', so called because it ἀμπέχει (surrounds) the hair.

466. Παλλάδος πόλις—Athens.

467. θεᾶς ναοῦστ—Nauck's emendation for the unmetrical 'Αθαναῖς.

καλλιδίφρου—Athene is represented in her chariot fighting against the Titans. Compounds of καλ- are formed from the subst. κάλλος, not the adj. καλός. [Porson reads καλλιδίφροι, but the elision is impossible.]

468. πέπλος—the sacred vestment of Athene on which was depicted the goddess doing battle with the giants. It was carried

in solemn procession at the greater Panathenaea once every Olympiad.

470. **δαιδαλεάσοι**—used by Homer of stone or metal working, but here referring clearly to embroidery. ‘Shall I yoke?’ of course means ‘shall I represent by embroidery the yoking of the steeds?’

471. **ἀνθόκροκος**—perhaps merely variegated (*ἀνθος*) and saffron-coloured (*κρόκος*). **πτήνη**—‘thread’, pl. ‘the web’, Latin *tela*. From the same root comes the Latin *pannus*, a patch.

472. **Titans**—the sons of Ouranos and Gaia, who rebelled against Zeus after he had conquered them and Kronos their king. Later poets add largely to their numbers, Aeschylus including Prometheus, while in the Latin poets *Titan*=the sun-god.

473. **τὰ δύο = ἥν.** **διφιτίρρφ**—used by Sophokles of Artemis holding torches in both hands.

475. **τεκέων**—Goodwin, § 173. 3.

478. **δορίκτητος Ἀργετον**—a possessive genitive.

480. **κέκλημα**—more forcible than *εἰμι*, which it often means. A Greek hated the *name* as much as the reality of slavery. Cf. 552.

482. See the translation of the entire ode. The old translation was ‘having left Asia the handmaid of Europe, having by exchange become the bride of Hades’ (which of course was absurd, as they had not to die): or ‘having changed death’s chambers (for slavery)’, which is harsh. But the fatal objection brought forward by Hartung is that Eur. often uses *θέραπνα* in the sense of ‘a habitation’, never in that of ‘a handmaid’, which would be *θεράπνα*.

“Breeze, ocean breeze, that carriest swift sea-bound barques o’er the swelling flood, whither wilt thou waft me the forlorn one? To whose house gotten for a slave shall I come? Shall it be to a harbour in the land of Doris, or of Phthia, where they say that Apidanus, father of fairest waters, fattens the furrows? Or to what isle wilt thou bring me, hapless one, sped by the sea-sweeping oar, spending a piteous life in the house,—to that one where the palm there first created and the bay tree raised their sacred shoots for dear Leto, to grace her divine travail? And shall I praise with Delian maidens the golden fillet and bow of Artemis? Or shall I, dwelling in the city of Pallas of the fair chariot, yoke young steeds on her saffron robe, em-

broidering them on the rich wrought flower-decked web, or [embroidering] the race of the Titans which Zeus, Kronos' son, with flashing flame hushes to rest? Woe is me for my children, for my fathers, for my country, which, smoke-defiled, lies in ruin won by the Argives' spear. And I in a strange land am called a slave, having left Asia and taken in exchange an abode in Europe (which is to me) the bridal-chamber of Hades."

[484—517. *Enter Talthybius.* Is there a god in heaven, or does chance rule all? Yonder lies one erewhile a queen, now a wretched slave. Lady, arise. *Hecuba.* Who art thou? *T.* I am Talthybius, sent by Agamemnon for thee. *H.* What? Am I too to die? Blessed news! *T.* Nay, thou art to bury thy daughter. *H.* Tell me how ye did the cruel deed.]

484. δή ποτε (to be written separately)—‘lately’. But Pflugk prefers to give δή the sense which it has with superlatives.

485. ἐξέρομε ἀν—a modified future, a tense avoided by the Greeks where possible, an example of their softening down.

486. νῶτ' ἔχοντα—Hecuba is lying huddled up. The position has been objected to as undignified, but it is for this very reason that Euripides introduces it to heighten the pity of the audience.

488. ‘Zeus, what am I to say? that thou regardest men or that they have idly and to no purpose this false opinion, thinking that there is a race of gods, whereas chance watches over all things among mortals’. The change of subject is harsh, that of δῶρα being σέ, that of κεκτῆσθαι being διθρώνως. Δλλεος μ. ψ.—This piling up of the agony is quite in the tragic vein, and v. 490, condemned by several editors, appears quite genuine. δοκοῦντας—exegetic of τὴνδε δόξαν. Euripides was a pupil of the great philosopher Anaxagoras and averse to popular mythology, but Aristophanes' strictures on him are unjust.

492. ηθε—pointing at her.

494. πάσ' ἀνέστηκεν—‘is utterly destroyed’. The position of πάσα shows that it closely qualifies ἀνέστηκεν. [Remember that the present, imperfect, future and 1st aorist of ιστημι and its compounds are transitive, the rest intransitive.]

495. αὐτῇ—‘and she’, the correction of Elmsley for αὐτῇ.

496. κέντα—‘is grovelling’, the word used of Achilles in his rage and grief after the taking away of Briseis (*Il.* 2. 688), of Ajax when he recovered his senses and realised his shame (*Soph. Aj.* 206). κόνει φύρ.—lit. ‘caking with dust her head’, always a sign of mourning. Cf. Catullus 64. 224, *canititem terra atque infuso pulvere foedans*.

497. Talthybius means ‘I have but little life left to enjoy, (this little being on that account the more precious,) but I would surrender that’, &c.

498. περιπίπτε—usually of ‘coming across’ a disaster.

500. παλ-λευκον—a favourite compound with Euripides, e.g. 196, 212, 411, 528, 657, 667.

501. τίς οὗτος οὐκ ἔτει—Hecuba, looking up for the first time, ‘Who art thou that sufferest me not, &c.?’. For construction cf. Hom. *Il.* 10. 82, *τίς δ' οὗτος καὶ νῆσα ἀντα στράτον ἔρχεαι ολος*; σῶμα τούμον—a periphrasis for ἔμει.

502. He ought to have respected her grief.

503. Δαναΐδῶν—Peoples are often designated by patronymics, so *Dardanidae*, *Aeneadae*.

504. πέμψαντος—supply ἔμει. μέτα—i.e. μεταπέμψαντος. This cutting words asunder is called *mesis*.

506. δεκοῦν—‘because it is decided’, acc. abs. Cf. 121 n. We should have expected the aorist δόξαν: cf. ἀγων, 369 note.

507. ἔγκοντε—said to be connected with κόνις=‘raise dust by bustling’. ήγου μοι—cf. 383 note.

509. μεραστέχειν—‘seeking for thee’, not ‘to seek for thee’, which would be future. For the force of *μερά* in composition cf. 213 note.

510. Ἀτρεῖδαι—the two sons of Atreus, Agamemnon king of Mykenae, and Menelaüs king of Sparta. λ. Ἀχαιούδαι—a democratic anachronism. In those early times the people would have little voice in the matter.

511. τί λέγεις;—‘what art thou about to say?’ Hecuba fears still worse remains to hear, it is incorrect therefore to say that it = τι λέγεις;

δρα—‘it would seem’, the lightest of the inferential particles. ὡς θαυμάζειν—‘for death’. ὡς with the future participle gives the avowed cause whether really meant or not.

514. *τὸ ἐπὶ σε*—‘with regard to thee’ (Polyxena). Many editors have considered that *σ* = *σο*, which however never suffers elision, and would give a wrong sense, ‘as far as depends upon thee’.

ἥμεσις—cf. 386 note. Notice how she becomes singular and feminine at the same time.

515. *πῶς καλ*;—‘how in fact?’ (1) *τις* (*ποῖ*, *ποῦ*, *ποῖος*, *πῶς*) *καλ* asks for real information, the *καλ* adding vigour = *τις δῆ*. Cf. 1064. (2) *καλ τις* (*ποῖ*, *ποῦ*, *ποῖος*, *πῶς*) is a formula of contradiction, the question being a sneering one. *νιν=αὐτήν*. *νιν*, a corresponding dialectical form, is not found in tragedy. ‘How in fact did ye despatch her? with reverence, or came ye to the dread deed butchering her as a foe?’

[518—582. *Talithybius*. All the Greek host were in attendance. Neoptolemus set the maid on the tomb, poured a libation, and prayed for a safe return. The maiden at her prayer was unhanded that she a princess might die free: then tearing open her dress she bade Neoptolemus strike where he would. The blow fell; and scarce had she fallen when all vied to do her honour in collecting wood for the pyre or leaves to cover her withal, each urging his neighbour to activity in the work.]

518. ‘Lady, thou wouldst have me take a double meed of tears in pity for thy daughter: for now in relating the evil tale shall I moisten this eye even as at the tomb when she was dying’. After *πρὸς τάφῳ τε* supply *ἔτεγξα*. *ἄλλυτο*—note the tense.

521. *πᾶς...πλήρης*—emphatic repetition, cf. 489 note.

522. *ἐπὶ σφαγῆς*—‘for the slaying of the maiden’. *ἐπὶ* (with acc.) denoting the direction of their attention.

523. *χερός*—‘by the hand’. Goodwin, § 171.

524. *ἴστησε*—‘set her’. *ἐπ’ ἀκρ. χωμ.*—This was necessary: cf. Helen’s directions to Elektra, *Or.* 116, *καὶ στᾶσ’ ἐπ’ ἀκρου χώματος λέξον τάδε*. *πέλας δ’ ἐγά*—so. *ἴστην*.

525. ‘And picked young men chosen from the Achaeans attended in order to restrain with their hands thy maiden’s struggling’. *λεκτοί* and *ἴκκριτοι* together are awkward. *μάσχου*—cf. 144.

528. *αἴρει*—‘raises on high’. [This is the reading of the best MS. and one other. All the rest read *ἴρρει*, but apart

from the fact that the time for pouring the libation has not yet come, *βεῖν χοὰς*, 'to pour libations', is not Greek. A river might well enough be said *βεῖν γάλα*, 'to flow with milk', but to say that a man 'flows libations' is quite another thing.]

529. *σημαίνει*—'signifies', by a sign, in order to avoid ill-omened words which might mar the whole sacrifice: cf. *εὐφῆμα φωνεῦν* = *silere*.

531. *παραστᾶς*—'having stood forth', Aristoph. *Knights*, 508, *τὸς τὸ θέατρον παραβῆναι*. *σεγά*—adv. *σεγά*—imper. of *σιγάω*.

533. *νήνεμον*—'And I hushed the crowd into quiet', proleptic. The derivation is *νή*, *ἄνεμος*, cf. *νώρυμος* = *νή*, *ὄνομα*.

534. *πατήρ*—nominative for vocative as usual in oxytone words.

537. *άκραψιψ*—'virgin', lit. 'undefined', in sense qualifying *κόρης*. Cf. *Iph. Aul.* 1574, *άχραντον αἷμα καλλιπαρθένου δέρης*.

538. 'Show thyself kindly to us'.

539. *λῦσαι*—object of *δέσ*. Note the change of construction, after *δέσ* *ήμεν* comes an accusative and infinitive clause.

*χαλινωτήρα*—sc. *σπάλα*, metaphor from horses, would in prose be *πρυμήσια*. As soon as a breeze sprang up these ropes from stern to shore would be cut. *πρύμνας κ. χαλ.*—a kind of hendiadys.

541. *νόστου*—from which Achilles' anger had debarred them, 113.

542. *ἐπ-ηύξατο*—'prayed after him', so *ἐπ-άδειν*.

543. 'Then by its handle he seized a knife gilt all over and was in act to draw it forth from its sheath'. *κώπης*—523 n.

546. *ἔφράσθη*—'she noted it', passive in form, but = *ἔφραστο*.

547. 'You have destroyed my city, at least let *me* die free'.

552. *κεκλήσθαι αἰσχύνομαι*—The infinitive is used when a feeling of shame prevents a person from acting, the participle when that which a person does causes him shame. So *αἰσχύνομαι λέγειν*, 'I am ashamed to speak and so do not'; *αἰσχύνομαι λέγων*, 'I speak but am ashamed of it'.

553. ἐπερρέθησαν—a metaphor from the 'grating of the shingle on the beach when the sea is strong.'

[555, 6. οἱ δὲ ἀστεῖοι κράτος—probably an interpolation based upon the Homeric οὐ κράτος ἐστὶ μέγιστος, being tame, and *σύντηρη* misplaced.]

558. 'She seized her robes and rent them from the top of the shoulder to the middle of the waist by the navel'.

560. Every man in the audience could recall some exquisite statue. The comparison was frequent. Plato *Charmid.* 154 c, δῆλα πάντες ὥσπερ ἄγαλμα ἐθεῶσσος αὐτὸν. Aesch. *Ag.* 242, πρέπουσα ὡς ἐν γραφαῖς.

562. τλημονιστατον—'bravest'. According to their context, words from root ΤΛΑ have an active or passive meaning.

564. παῖσον—'strike now'. More emphatic than παιε would have been.

564. αὐχῆν—'neck'.

565. λαμῆς—'throat', 'gullet'.

566. Cf. Shakespeare, *Measure for Measure*, Act 2, Sc. 1, 'at war 'twixt will and will not'.

567. 'Cuts with his steel the channels of her breath', i. e. her windpipe. Southey's 'the tube which draws the breath of life'.

568. κρουνοι—sc. αἷματος. καὶ θν. δύνεται—a strong expression; such thoughts would not be expected in death.

569. εὐσχήμαι—ἀπαξ λεγ. formed from εὐσχημος. Cf. Ovid, *Fasti* 2. 833, *tum quoque iam moriens ne non procumbat honeste | respicit : haec etiam cura cadentis erat.*

570. Cobet objects to the line as marring the grace of the passage. It is however copied by Ovid, *M.* 13. 479, *tum quoque cura fuit partes velare tegendas, | cum caderet, castique decus servare pudoris.*

κρέπταιν takes two accusatives, Goodwin, § 164.

571. ἀφῆκε πν.—'had given up the ghost', the Greek idiom takes the aorist where we prefer the pluperfect.

574. φύλλαις ήθ. —'covered with leaves'. φυλλοβολία, decking with leaves, whether in life for having won in the games, or after death in token of love or respect. οἱ δὲ πλ. —'while others heap up the funeral pile, bringing pine logs'. κορμᾶς—short, thick log [*κελρω*, 'lop'].

576. τοιαδ' ἡκουεν κακό—'was addressed with such reproaches as these'. Cf. *Alk.* 704, *εἰ δὲ ἡμᾶς κακῶς | ἐρεῖς,* *δούσει τολλὰ κού ψευδῆ κακά.* *Hor. Sat.* 2. 6. 20, *matutine pater, seu Jane libertior audis.*

578. Thuc. 3. 58 (speech of the Plataeans). 'Look at the sepulchres of your fathers, whom slain by Medes and buried in our land, we were wont yearly to honour at the public expense with garments and all other due rites'. Verg. *Aen.* 6. 221, *purpureasque super vestes, velamina nota, | coniciunt.*

579. *εἰ*—from *εἰμι, ibo.* περιεστό—neut. pl. used adverbially.

580. λέγω is Heath's correction of the MS. readings λέγον or λέγων, from which no satisfactory meaning can be got.

[583—628. *Cho.* There is a doom of the gods against the house of Priam. *Hecuba.* Daughter, thy nobleness softens my sorrow at thy fate. Is virtue inborn or can it be taught? Bid the Greeks not touch my daughter's corpse. Aged hand-maid, go to the sea to fetch some lustral water, I will go to the tents to see if there be aught to honour the dead withal.]

583. ἐπέλεστος—'hath surged up against'. English has to change both tense and metaphor, as we do not speak of evil boiling over against us. Πριαμοῦσας—'the house of Priam': patronymics are often loosely used.

584. δναγκατον θεῶν—'a doom of the gods'. Cf. Soph. *Aj.* 485, *τὴν δναγκαταν τύχην, 'the fate-doomed lot.'* *Il.* 16. 836, *ἡμαρ δναγκαῖον, 'the day of doom'.*

586. δψωμαι—'touch upon'.

587. παρακαλεῖ—'calls me aside', a frequent meaning of παρά in composition.

588. διάδοχος κ. κ.—'adding new in succession to former evils'. *Suppl.* 71, *ἄγω ὅδ' δλλος ἐρχεται γνῶν γνοῖς | διάδοχος.*

589. 'And now I could not wipe out thy fate from my heart so far as not to lament it'. The order is rather inverted.

591. τὸ λιαν—'excess', i. e. of grief. It is worthy of note how the Greeks utilised their neuter; here supply στένειν from the context.

592. 'Is it not then strange that poor soil if it meet with a good season at the hand of the gods brings forth corn

abundantly, and fruitful soil, should it miss what it ought to have met with, gives a poor crop; while in men at all times the corrupt is nothing but bad, and the noble noble, nor through mishap does he spoil his nature, but is ever excellent?

595. *ἀνθρώποις*—‘as regards men’, usually *ἐν ἀνθρώποις*. [Some editors read *ἐν βροτοῖς* by conjecture.]

598. *διέφευρε*—Gnomic aorist used to express a habit. Cf. Eur. *Suppl.* 227, δ θεδ—διώλεσεν, ‘is wont to destroy’. Hor. *Od.* 1. 34, *Fortuna sustulit*. Goodwin, § 205. [Here as elsewhere, Eur. sins against good taste in putting a rhetorical harangue on the subject εἰ διδακτὸν η δρεγή (a question discussed in the *Meno* of Plato, the decision being that it could if there were competent teachers) into the mouth of a mother mourning over the loss of her daughter.]

599. ‘Is it the parents who make the difference or the bringing up?’ The article before *τεκόντες* does duty also for *τροφαῖ*. [Or ‘have the parents more weight than’ &c. The construction *διαφέρω η* is found.]

600. ‘Yet even to have been well brought up involves teaching of good’. *γε μέντοι* often come together in Sophokles and Euripides, *γέ τοι τι* (of some editions) never.

602. *κανόνι τοῦ καλοῦ*—‘a standard of right’. *μαθὼν*—‘having learnt it’. [Porson suggests *μετρῶν*, ‘estimating it’, which appears unnecessary.]

603. i.e. ‘these things will bring me no surcease of sorrow’.

604. *σὺ δέ*—spoken to Talthybius; ‘take to the A. this message, that they’.

605. *μοι*—Ethic dative, G. § 184. 3, note 2. *εἴργειν*—‘shut out’, *εἴργειν*, ‘shut in’, acc. to Eustathius [fl. A.D. 1150] followed by Lobeck, &c. Others, however, e.g. Bekker, always read *εἴργειν* in Attic.

606. *τῆς πανδός*—gen. of separation after *εἴργειν*. G. § 174.

*τοι*—the usual particle in gnomes and so preferable to *γάρ*, which has also less MS. authority. *μυρίη*—‘countless’, akin to Lat. *multus*.

607. ‘The lawlessness of the sailors blazes fiercer than fire’. Euripides gives a side-blow at democracy which was intimately connected with the sea. Aristotle talks of the *παντικὸς δῆλος* as the scum of the population, *Pol.* 7. 5. *κρείσσων*

—cf. Soph. *Oed. Tyr.* 176, *κρεῖσσον ἀμαιμακέτου πυρός*, ‘more quick than furious fire’.

608. *μὴ*—not *οὐ*, because it supplies a reason, *qui non faciat*.

610. *ποντίας ὥλος*—‘some salt sea water’, partitive gen.

611. After death an obol (about three-halfpence) was put in the mouth as ferry money for Charon; then the body was washed, anointed and dressed in a fine robe by the female attendants.

612. Polyxena was betrothed to Achilles and so not a *παρθένος*: but not a bride, and so *ἀνυμφος*. There is probably a side reference of betrothal to Hades. [This placing side by side of opposite words is called *oxymōron*: cf. Tennyson, ‘His honour rooted in dishonour stood, and faith unfaithful kept him falsely true’.]

613. *προθέμαι*—‘lay out’. When decorated (611 n.) the corpse was *laid out* on a bed, often out of doors, the object of this formal *προθέσις* being to make sure that there had been no foul play and that death had really taken place. After the body had lain there for a day (i.e. 48 hours after death) burial took place.

‘According to her deserts how can I? I cannot; but (so will I do it) as I am able’. She will consult not her wishes but her means.

614. *τί γὰρ πάθω*;—‘what must I content myself with?’ differs from *τί γὰρ δρῶ* in containing an idea of circumstances out of her control.

615. *κόσμον*—‘decorations’.

616. *ἔσω*—‘within’, a sense usually borne by *ἔντος*.

617. *τ. νεωστὶ δεσπότας*—‘our lately acquired masters’. For *τι* cf. *μεγαλωστὶ, δομαστὶ*. Goodwin, § 129. 18.

618. *κλέμμα*—a curious word for Hecuba to use, even though all they had belonged to their masters. Nauck suggests *λείμμα*, ‘remnant’, or *κτήμα*, ‘possession’.

619. *ὦ σχῆματ' οἰκων*—‘O stately halls’. The same periphrasis occurs *Alk.* 911.

620. ‘O Priam, possessor of many and most excellent things, most blessed in thy children’. [Kirchhoff reads with the best MS. *ὦ τλ. ἔχω κ. κεύτεκνώτατε*. Porson, *ὦ τλ. ἔχω*.

καλλιωτα τ' εὐτεκνώτατε, joining the two superlatives, with which cf. μέγιστον ἔχθιστη *Med.* 1323, *maxime liberalissima* Cicero, *most highest* *Pa.* xxi. 7 (P. Bk.).]

622. **ὡς**—‘how’. **εἰς τὸ μηδὲν**—‘to nought’, also without the article. *Soph. El.* 1000, κάτι μηδὲν ἔρχεται.

623. ‘Robbed of our former pride; and forsooth are puffed up’, &c.

εἴτα δῆτα—strongly sarcastic. δύκούμεθα—*Aristoph. Wasps* 1024, δύκωσαι τὸ φρόνημα.

626. ‘Yet they (wealth and honour) are but nothing, merely’.

628. ‘That man is happiest who day by day chances upon no ill’. Ennius, quoted by Cio. *de Fin.* 2. 18, *nimum bonist* | *cui nil malist*. Plato, *Philebus* 43 D, ‘Is then the absence of pain the same as pleasure?’ κατ’ ημαρ—also καθ’ ημέραν.

[629—656. Second Stasimon (cf. 444 note). ‘O the fatal pine with which Paris made him a ship in which to sail to Helen’s bed. Then began woe for Ilion, ay and for many a Spartan maid who mourning tears her cheek’. With this chorus may be compared Horace, *Odes* 1. 15.]

629. **χρῆν**=**ἐχρῆν**: noticeable as one of the very few words which in Attic can drop their augment.

631. **Ida**—a range in Mysia, S.E. of Troy, from which in Homer the gods watched the Trojan war. ‘Many fountained Ida’ was famed for the ‘dark tall pines that plumed the craggy ledge | high over the blue gorge’ (Tennyson, *Oenone*). So Ay-toun, ‘On the holy mount of Ida | where the pine and cypress grow’.

632. **Ἀλέξανδρος**—i.e. Paris; his usual name in Homer. The accounts of him are widely inconsistent. On the one hand he is the valiant ‘protector of men’ (**Ἀλέξ-ανδρος**), a kind of Romulus among the shepherds; on the other (e.g. in Horace, *Od.* 1. 15) the effeminate adulterer.

633. **ἐτάμεθ**=**ἐτάμετο** from **τέμνω**.

**ἴπει** **οὐδέμα**—the acc. implies going on to and sailing on the swelling flood.

635. **Ἐλένη**—wife of Menelaus, king of Sparta. Cf. Tennyson’s *Dream of Fair Women*, ‘At length I saw a lady within call, | stiller than chiselled marble, standing there; | a daughter

of the gods divinely tall, | and most divinely fair. | Her loveliness with shame and with surprise | froze my swift speech: she turning on my face | the star-like sorrows of immortal eyes, | spoke slowly in her place. | I had great beauty; ask thou not my name: | no one can be more wise than destiny: | many drew swords. I died. Where'er I came | I brought calamity'.

636.  $\tau_{\text{dry}} = \tau_{\text{p}}^*$ .

639. ἀνάγκαι—‘dooms’ of the gods, especially slavery.  
Cf. ἀναγκαῖον θεῶν, 584 note.

640. κοινὸν...Ιδια—*one man's sin, many men's suffering.* The antithesis is rhetorical and occurs again 902, 3. κοινὸν in grammar qualifies *κακόν*, in sense also *συμφορά*.

641. Σιμόεις—contracted Σιμοῦς, rises in Gargarus, a peak of Ida, and flows N.W. into the Hellespont (Dardanelles).

643. **Δλλεις**—‘strangers’, those who were other than Trojans. [Or—‘from the gods’.]

644. Eris, not being invited to the wedding of Thetis and Peleus, avenged herself by casting a golden apple among the goddesses with this inscription, 'For the fairest'. Hera, Athene and Aphrodite each claimed it, and the case was put before the young herdsman Paris, who adjudged it to Aphrodite; with what fatal result is known to all.

δν (α) κρ. παῖδες—δν = ἡν is cognate acc. [or the double accusative is similar to Aesch. Ag. 813—5, θεοί... Ἰλίου φθορὰς... ψήφους ἔθεντο.]

645. *μακάρων παιδας*—cf. a similar circumlocution, 930, *παιδες Ελλάγων*.

647. ἐπὶ σοπὶ—‘with the outcome of the spear’, &c. Cf. *Herc. Fur.* 881, ἐπὶ λάβα: *Aesch. Sept.* 878, δόμων ἐπὶ λύμη. 822.

649. *This*—collective.

650. Eurotas—the river on which Sparta stood: note the alliteration in *εὐροον* Εὐρώταν.

651. **Δάκαια**—fem. of **Δάκω**: so **λέων**, **λέαινα**: **θεράπων**, **θεράπαινα**. [An allusion is very possibly meant to be understood to the capture of 292 Spartan hoplites at Sphakteria, 120 of them of the highest birth, by the Athenians. This brilliant exploit was due to Demosthenes, B.C. 425. Cf. Thuc. 4. 1—41.]

655. δρύπτω— $\sqrt{\delta\rho\upsilon\phi}$ . Cf. δρέπω, 'I pluck'.

'To me was it fated that calamity, to me was it fated that suffering should come, when first Alexandros hewed him the pine-log of Ida to sail o'er the ocean wave to the bed of Helen, fairest of all on whom doth shine the golden sun. For toils and dooms stronger than toils encircle us. And a common evil sprung from one man's folly came fraught with death to the land of Simois, and calamity from strangers. And the strife was decided in which on Ida the herdsman judged the three daughters of the blessed gods with the outcome of war and of slaughter and of the ruin of my dwellings. And at home beside the fair-flowing Eurotas there weeps many a Laconian maid all bathed in tears; and the mother, her children dead, lays hand on her hoary head, dabbling her finger-nail in the bloody rendings of her cheek'.

658—904. Third Episode. [The discovery of the body of the murdered Polydorus. Agam. enters to enquire the reason of Hecuba's delay in burying her daughter, and H., after a long debate in her mind, appeals to him on behalf of her son for vengeance upon the treacherous prince of Thrace. Agam. demurs at first, half afraid of the view which the Greek army might take of any action against their ally; H. pleads that at any rate he will prevent any rescue, and she will take the vengeance into her own hands.]

[658—725. Enter an aged female attendant, who had gone to fetch water to wash Polyx.'s body, with the corpse of Polydorus. H., supposing it to be Polyx.'s, asks why it has been brought. As she receives no answer, her idea is that it may be Kasandra's. The body is uncovered, and H., in her lament, lets fall an expression which provokes the question, 'Did you know of this before?' She goes on to ask how and in what state the corpse was found, and cries that her visions have proved true. Then the Chor. asks, 'Can your wisdom of dreams tell the murderer?' 'Yes', H. at once replies, 'it is the Thracian prince', and she bursts into an indignant protest against the violation of hospitality and the sin of mutilation.]

659. θῆλυν σπωρ.—cf. τὸ θῆλυ γένος, 885. Adjectives in -us are often of only two terminations. 'Ηρη θῆλυς ἔσυσα, Il. ηδὸς αὐτμή, Odys., ημέσεος ημέρας, Thuc.

660. κακοῖς ἵν'—'in sorrows, wherein'. Herm.'s correction for the abrupt κακοῖσιν, which is a dative of reference, denoting the aspect in which the subject shows itself, the acc. of ref. being used to denote a part of the subject itself. στέφανον—

'prize' (lit. garland of the victor at games). Cf. Wordsworth, *Sonnets*,

"Most wretched one!"  
Who chose his epitaph? Himself alone  
Could thus have dared the grave to agitate  
And claim among the dead this *awful crown!*"

661. 'How! wretch, with thy ill-tongued clamour! for thy doleful messages are never quiet.' For construction cf. 211, 783. The gen. is after the analogy of the gen. of ref. with verbs of emotion.

664. εύφημος. στόμα—'to have good-omened words in their mouth'. στόμα. is acc. of ref.: the phrase, like *favete linguis*, comes to mean silence, as though abstinence from speech were the best form of good-omened talk.

665. οἴημα. ἐνεργεία—'from within'. MSS. vary between this (which Schol. interprets ἐπέκεινα) and ὅποι and ἀποι. There is also a conjecture πάρος. See 53 n.

668. 'No more thou livest, though thou seest the light'. This is justified by the punctuation, and is more vigorous than εἰ βλέπουσα = βλέπεις. Cf. Tennyson, 'in more of life true life no more'.

670. 'Thou sayest nothing new, but thy reproach has fallen on one who knows'. The plural is used rather vaguely. H. thinks that the attendant alludes to the death of Polyxena.

672. 'Whose burial was reported as being busily prepared at the hand of all the Achaeans'. ἀπηγγέλθη—verbs seldom have more than one aor. in regular use. ἀπηγγέλη, which some MSS. read in Eur., is not an Attic form. τάφος nearly = ταφή. Σαδ χερδός = *per*. σπουδή. ξεινός = σπουδάζεσθαι.

674. 'She knows nothing [spoken aside], but mourns, woe's me, for Polyxena'. μοι—Eth. dat.

676. μῶν (μή, οὐν)—like *num*, expects answer 'no'. 'Surely thou art not?'

677. Καστ. κάρα—an expansion of Καστάρων like *caput* in Lat. for 'person': often regard or affection is expressed, as καστίγνητον κάρα 'dear brother'. See 724 n.

678. 'Thy loud lament is for one who lives'. λαίσκω—only used in poetry and always of loud ringing or crashing or tearing sound; it implies therefore *loud* talking. For the *turn*

of the phr. equiv. to *περί* with a gen. cf. *Alt.* 141, *καὶ ξωσαν* *εἰπεῖν* *καὶ θαυμάσαν* *ἔστι σοι.*

679. *γυμνωθὲν*—The attendant uncovers the corpse; that it was not naked we see from 734.

680. *εἰ*—‘whether’, i.e. ‘to see if’. *Διπ.*—‘expectations’, like *spes* sometimes in Lat.

682. *οῖκοις*—*domi*, poetic dat. of place. *Goodwin*, § 190.

683. *οὐκέτ’ εἰμι δή*—‘now is my life o’er’.

685—7. ‘I begin a frenzied strain with recent knowledge of woes sent by an avenger’. *κατάρχ.*—usually with gen., has acc. also in *Or.* 960, *κατάρχομαι στεναγμόν.* *δλάστ.* (ἀ, *√λαθ*)—one who does not forget wrong, and so an avenging deity, used with and without *δαιμόν*. The ref. here is a general one, and not to the ghost of Polydorus. *κακῶν* (for which *νέον* is conjectured by Pors.)—is gen. of object after adjective compounded with a trans. verb. So 235, *καρδίας δηκτήρια*=ἀ δάκνει τὴν *καρδίαν*.

688. *γιρ*—‘why?’ ‘what?’ *Lat. quid enim.*

691. ‘No day shall stay me from my groans and tears’. This old variant is adopted by *Matthiae*, who also reads *ἡμαρ* *ἔμ*. If the adjectives be read in the nom. the force of *ἐπίσχησε* will be ‘come upon me’, ‘dawn’.

696. *Θνήσκεις*=*ἔθανες*. *κεῖσατ*—so *iaceo*. *Ov. Her.* 3. 106, *qui bene pro patria cum patriaque iacent.*

698. *νν*—for acc. see 51 n.

699. ‘A waif upon the level sand, a victim of the murderous spear’. *πέση τρα* exactly=*cadaver*: *λευρᾶ*—connected with *λένος*, *levis*, *Engl. level.*

701. ‘Cast him up from the sea’. *Hdt.* 1. 24, *τὸν δὲ δελφῖνα λέγουσι ὑπολαβόντα ἔξενεῖκαι ἐπὶ Ταίναρον.*

702. *ἴμαθον*—‘I perceive’. *παρέβα*—‘went by’, and so ‘escaped’.

706. *δν* refers back to *δψιν*.

708. *Διδε* *ἐν φάσι*—‘light of day’. Cf. *Hor. sub Iove, sub divo*; 458 n.

709. *σνειρόφρων*—‘by thy dream-wisdom’, with a touch of sarcasm.

711. *τι*—‘with whom’ [or ‘where’, for Thrace is suggested by the word *Θράκιος*, as in *Andr.* 652, *οὐσαν μὲν Ἡπειρῶτιν, οὐ* (= *τι* *Ἡπειρῷ*)].

712. ‘Alas, what art thou about to say?’ *ἴχη*—so best MSS. See 27 n. The variant *ἴχει* would leave the permanence of the result uncertain.

714. *άνερόμη*.—‘a deed without a name’, Shakespeare, *Macbeth*.

715. *οὐδέ* *ἀνεκτό*—‘and not to be borne’. A hint at vengeance. *ποῦ δικ. ξένων*;—‘where is the sense of right towards guests?’ [or ‘sense of right in hosts’], according as we consider *ξένων* obj. or subj. gen.

716. ‘O most accursed of men, how hast thou hacked’ [or ‘mutilated’]. A partitive gen. with positive adj. often virtually equals a superl. *Alk.* 472, *ω̄ φίλα γυναικῶν*.

720. *φέτισσα*—So the two best MSS., others *φέτισας*.

722. ‘Whoever he be that presses on thee’. i.e. the *ἀλάστωρ*.

724. ‘However, since I see the form of Agam.’, &c. *ἀλλα* *γάρ*—often separated by one word when a new comer is announced, e.g. *Soph. Ant.* 155, *ἀλλ’ ὅδε γάρ δὴ βασιλεὺς...χωρεῖ*. *Ἀγαμ.* *δέμας*, so *Or.*, ‘Ερμιόνης δέμας=’Ερμιόνην. *Iph. Aul.*, *τούμβων δέμας=έμει*: but *δέμας* also has a special force like Lat. idiom used six times in *Verg. (virum) corpora*. See 677 n.

[726—785. Agam. appears and chides H. for her delay in burying her daughter; he sees the body lying and asks what Trojan it is. Then H. debates in a long ‘aside’ whether she shall tell Agam. and ask his help, without which she can effect nothing—or bear her troubles in silence. She decides to speak. Agam. asks if she seeks a life of freedom. ‘No’, answers she, ‘I could live a slave all my life for vengeance sake’. She then points to the body and tells him it is her son’s, who was sent to Polymestor’s care.]

726. *μᾶλλα*.—‘delayest’.

727. ‘On such terms as T. made known to me, that no Argive should lay hand on thy maid’. See 604.

729. *μὲν οὖν*—‘well then’. *εἰώμεν...ἔψανομεν*—This is the excellent conj. of Nauck; it gets rid of the final cretic in *ψανομεν*, and the addition of the impf. for *ἔωμεν* makes the grammar more consistent.

731. 'I have come therefore (*δέ*) to fetch thee away; for matters yonder have been well done, if aught of these things be right'. Gk. *καλὸν* approaches our sense of 'duty'. *ἔστιν καλῶς*—not so common as *ἔχειν* in this conn., but cf. 532. Soph. *Ant.* 637 (MS. reading), *ἀξίως ἔσται*. *Hel.* 1293, *καλῶς ἀντίη*.

733. *Ha*—‘ha’.

734. 'For that he is not an Argive'. *Ἀργεῖον*—this is nearest to reading of best MS. *Ἀργεῖοι*, which can only be rendered 'his non-Argive dress'. There is a variant *Ἀργεῖων* 'one of the Argives', like *Iph. T.* 1207, *σῶν τέ μοι σύμπειρ*' *δικαδῶν*.

736. H. speaks *aside* to 752. Agam. is meanwhile amazed, then angry at it. 'O thou poor Hecuba—ay, I speak of myself when I speak of thee—what shall I do?' *δράσω* follows the sense rather than the strict grammar, *δράσεις* would have been more natural. [The Schol. and Herm. wrongly thought that *δύστην* was an appeal to Polydorus, comparing *Or.* 553, *ἔμαυτὸν, ην λέγω | κακῶς ἐκείνην, ἔξερῶ*.]

737, 8. *προσπίσω...φέρω*—conj. delib.

739. 'Having turned thy back upon my face'.

740. 'But dost not state the fact, who this is'. *δότες* would be more regular. *δύεται*—The *v* is long, and so the reading *δύεται* cannot stand. We find kindred forms *μόργυμι*, *διμόργυμι*, *κέλλω*, *δικέλλω*, *κ.τ.λ.*

742. *ἀν...αν*—The double *ἀν* (read by the best MSS.) is by some edds. considered too emphatic in so short a sentence, and they consequently omit the last, or, with Brunck, change the first into *αν*. Herm. explains by *καὶ πρὸς ἀν ἀλγήσαμεν ἀν*, but *ἀν* can qualify only verbs.

743. 'Know that I am not'. *τοι*, sententious, as usual.

744. *διδόν*—‘drift’. The metaphor is more drawn out Soph. *O. T.* 68, *πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις*.

745. 'Do I take count of his feelings too much by the standard of enmity, while enemy he is not?' *γε* and *ἐκ* both add emphasis. Nauck conjectures *ἄρ' εἰ λογιζόμεσθα*.

748. *ἴς ταῦτὸν*—‘thou dost but agree with me’. Supply *έμοι*, and in next clause after *ἔγω*; *βούλομαι*.

750. 'Why revolve I this?'

752. *τῶνδε γοννάτων*—This gen. of appeal (which Pors. governs by *πρὸς* understood) may be put under the head of causal

gen. Goodwin, § 173. Other Ionic forms found in tragedy are *μοῦνος*, *οὐνομα*, *κοῦρος*, *δουρὶ*, *ξεῖνος*, *ἰρὸς*. Inferior MSS. add many more.

755. θέσθαι—‘to get thy life made free’. Pflugk can hardly be right in taking this as advice to H. to commit suicide.

756—8. Omitted in best MSS. τιμωρ—‘if I take vengeance’, conditional use of the participle.

758. καὶ δὴ—‘well then’, ‘even so’ = *fac ita esse*. τίν' εἰς τιν.—‘to give what help?’

759. οὐδὲν—a kind of accus. of reference in connection with *ἐπάρκεσιν* [or *μαστεύω*, ‘I ask for’, may be supplied.]

760. ‘For whom I let the tear-drop fall’. καταστάσιο—used differently in 241. [Notice the break in *στιχομυθία*, i.e. the arrangement of lines by which in rapid dialogue each speaker replies in the same number of lines as the questioner has used. Herm. conjectures that some remark of Agam. has fallen out between 759 and 760.]

761. ‘The sequel, however’.

762. ‘Him I once brought forth and bare in my womb’, lit. ‘beneath my girdle’. A similar example of *πρωθύστερον* occurs *EL.* 969, πῶς γὰρ κτάνω νιν η μ' έθρεψε κάτεκεν;

766. ‘Yes, but without profit, as it seems’. γε qualifies ἔτεκον supplied from 765.

767. ‘Where was he as it fell out?’ The idea is of *coincidence* rather than of chance. πτόλις, *metri gratia*, as in Epic. Cf. πτόλεμος, πτόλεμος.

768. δόρ. θανεῖν—μη θανεῖν would be more usual.

771. Πολυμῆστωρ—attracted into rel. clause; so *Hipp.* 101, τήνδ' η πολαῖσι σαῖς ἐφέστηκεν Κύπρις. This is called inverse attraction and is found also in Lat. e.g. *Verg. Aen.* 1. 573, *urbem quam statuo vestra est*.

772. ἐνταῦθῳ=both *illic* and *illuc*. ‘In charge of most cruel gold’. This may be a transferred epithet as πικρ. should here properly belong to Polymestor. Cf. *Verg. Aen.* 1. 355, *crudeles aras*.

774. τίνος γ—‘why, at whose hand else?’ Elmaley would change γε into δὲ on the ground that γε cannot occur in a question, and Pors. reads τίνος πρὸς ἄλλου;

775. η που—‘I suppose he lusted to get gold’.

776. τοιαῦτ'—‘even so’. Aristoph. has *ταῦτα* in same sense.

780. φέρε—virtually plupf. ‘She was gone to fetch’.

782. θαλασσόπλαυκτόν γε—‘yes, to be tossed on the sea, as thou beholdest’. The adj. is used *proleptically*, i.e. it anticipates the result of the action of the verb.

783. συχελλα—[ $\wedge$  σχε which also appears in parts of  $\xi\chi\omega$ ]. There is a double notion of *wretch* and *wretchedness* in the word. For gen. see 661 n.

784. ‘I am undone and nought of evil remains untried’.

785, 6. δυστυχήσ...τύχην—for a kindred play on words cf. Milton, *Paradise Lost*, Bk. 2, ‘surer to prosper than prosperity’, and Trabea, quoted by Cic. *Tusc. disp.* 4, 31, *fortunam ipsam anteibo fortunis meis*. Ter. *Adelph.* 761, *ipsa si cupiat salus | servare prorsus non potest hanc familiam*.

[786—845. H. appeals to Agam. ‘Hear and help me: this man was my most familiar guest-friend ( $\xi\acute{e}ros$ ) and has violated all rights of hospitality. I indeed am myself weak, but the gods are strong and the principle or law on which they act. This now devolves on you to carry out. O, have pity! contrast my former state with my present forlornness. What, will you go from me? Oh! why are we not taught persuasion’s art as everything beside? I have no hope: my children are gone, my city burned. Then, too, I would urge the argument of love: this dead boy is your relation, since you have wedded Kasandra. O for a voice in every part of me to plead my cause: help, help me, ‘tis a noble man’s part’.]

786. ξετίν—‘exists’. Observe position of the accent. Λέγοις—‘unless thou shouldst mention’. λέγεις of some MSS. puts the idea rather more definitely.

787. οὗνεκ—‘on account of’. ἔνεκα usually follows its case: MSS. vary between οὗνεκα and εἴνεκα: most modern editors prefer the former.

788. δύτια denotes the divine spirit of equity which overrides τὸ δίκαιον.

789. στέρη. &ν—‘I will be content’.

790. μνήσθε—used much as French *Monsieur le*, &c. So Ajax uses it of his bitterest foe Hektor, where (says Jebb) the word gives a certain tone of distance and aversion to the mention of a well-known but hated name.

793 sqq. 'Though he had oft shared my board with me and in count of hospitality was in the first rank of my friends —yet, though he had got all that was proper and had received all consideration', &c. Vv. 794, 5 are perhaps spurious: there is a great deal of unnecessary repetition in them and they are open to two objections, (1) *τυχεῖν* governs an acc. unless *πρώτα* be taken adverbially. Musgrave suggested *ξένιά τ', dona hospiticia*. (2) Some participle seems required. Hence Porson well conjectured *πρώτος ὁ*.

795. *προμηθέαν*—some see here a reference to 1137, 'having taken full forethought,' but the true sense seems to be that which is given above, as more in harmony with the rest of what H. says [or, 'when he had got all that was useful (for Polydorus) and had taken him in charge']—a doubtful sense of *προμηθίαν*. Variants are *προμισθίαν* (Musgrave), *προθυμίαν* (Herm.).

796, 7. P.'s crime was aggravated by his treatment of the corpse: for an unburied shade wandered about on the banks of the Styx and could get no rest for 100 years. Verg. *Aen.* 6. 324.

798. *μὲν οὖν*—'then', 'to sum up'. *τοις*—idiomatically used as in English, though no doubt is expressed.

799 sq. Every interpretation of this passage is attended with difficulties, so that little more can be done than to give a list of the more reasonable explanations. The passage hinges on the meaning of the ambiguous word *νόμος*, which may be 'principle', 'law', 'custom'; its meaning being to some extent determined by Pindar's saying *νόμος δὲ πάντων βασιλεύς*.

(i.) 'But the gods are strong and so is law which controls them, a law by which we deem the gods to be, whereby we live with our views of right and wrong defined: and should this law, when it has been referred to thee, be set at nought', &c. The *νόμος* in this case will be some high principle superior even to the gods themselves, not unlike 'Αὐτίκη of which Eur. *Alk.* 978 says, *καὶ γὰρ Ζεὺς δέι νεύσῃ | σὺν σοι τοῦτο τελευτᾶ*.

(ii.) *νόμος*='law', in its more usual sense. Eur. then says that law is superior to the gods because the state could dictate who should and who should not be worshipped. Socrates was condemned, we know, because he was accused of disallowing the state-gods. (iii.) If we substitute 'convention'

for 'law' we have the sophistic theory which Eur. is generally supposed to have held. This is Paley's view.

(iv.) A schol. takes a somewhat different view. 'The gods are strong and their law which rules men: for we think that by law the gods (rule)'. Then Hec. implies that Agam. as administrator of justice is for the time being in the place of the gods.

801. *ἀπιστένοι*. This may be passive or middle, see 114 n. *ἴστην*—little more than *ἐσμέν*.

804. *Ιπδ...φέρειν*—'violate', metaph. from carrying off plunder. Sacrilege is out of place in connexion with P.'s crime, except in so far as *ξενία* violated would be a sin, or religious offence, so that perhaps a reference is intended to some contemporary event. [*Ιπδ*, connected with Sanskrit *ishira*, means 'sound', 'fresh', 'strong', as we see in relation to *ἡμαρ*, *διβρος*, *κύμα*, *μένος*. The meaning 'sacred' arises from the fact that nothing blemished or unsound could be offered to the gods.]

806. *ἐν αἰσχρῷ θέμι*.—'regarding these things as disgraceful', so *ἐν καλῷ τίθεσθαι* is used.

807. *ως γραφ*.—'as a painter stand off and look upon me and scan the miseries which I endure'. A painter would get a better idea of a picture as a whole by standing away from it.

810. *εὐστά*—substituted by way of variety for *ἡν*.

812. 'Whither stealthily (*ὑπό*) withdrawest thou thy foot from me?' Agam. makes a movement to go. The phrase= *φεύγω* and so governs an acc. Porson's rendering *quo me cogis te sequi* is forced, and Musgrave's *ποι μετεξάγεις* has no authority.

813. 'I seem likely to accomplish nought'. *προέξειν*—the fut. (not pres.) inf. is usual after *βούλομαι*, *ὑπισχνέομαι* and other verbs in which the object of the expectation ('wish, hope, &c.) is something future.

817. *ἐς τέλος*—'to perfection', a sense conveyed in its derivative *τέλειος*.

818. *ἴν' ἤν*—(= *ἴξην*) 'in which case it were in our power'. This is Elmaley's conjecture for *ἴν'* *ἤ* of some MSS. and is perhaps the original reading of the best MS. It is an instance of the peculiar usage with final conjunctions (*ἴνα*, *ως*, *ὅπως*) which are followed by past tense of indic. where the conse-

quence is in fact an impossible one. Cf. *Hipp.* 647, *τις εἰχον μηδὲ προσφωνεῖν τινα.*

820. *τις*—meaning herself, as we use ‘one’. See *David Copperfield*, chap. 24. “I observed that he always spoke of himself indefinitely as ‘a man’ and seldom or never in the first person singular... ‘a man’ might get on very well here’, &c.” *Ἄπτεται*, Attic writers usually adopted the Aeolic forms *σειας*, *σειε* in 2nd and 3rd sing.; but we find *ἀρταλίσαι*, *λέξαι* (Aesch.), *ἀλγίρας* (Soph.), *κτίσαι* (Eur.), *ἀκούσαις*, *φήσαις* (Plato).

821. *οἱ μὲν γὰρ δύτες*—‘for my former sins.’ So the best MSS. for which Weil proposes *τοι’ δύτες* and many editors *τοσοῦτοι* after later MSS., which perhaps suggests as the true reading *οἱ μὲν τοι’*.

822. ‘And I myself with shame perish a captive of the spear’. *ἐτι* implies the conditions: slavery involves menial and degrading services.

823. *τόνδε*—‘yonder’.

824. *καλ μῆν* introduces a fresh plea—‘And look you—although this perchance is a vain part of my appeal—the plea of love, to wit’.

825. *εἰρήσεται*—‘yet it shall be spoken’. The fut. perf. has often no perf. signification, especially in defective verbs.

827. ‘K. the inspired, for so the Phrygians style her’. *Κασάνδρα*—this emendation for *Κασάνδραν* proposed by Herm. is very good, for it is idle to say that the Phrygians called her Kasandra, unless indeed she had both a Trojan and Greek name, as Alexander and Paris, Pyrrhus and Neoptolemus.

828. ‘In what way, sire, I ask (*δῆτα*), wilt thou acknowledge thy nights of joy, or shall my daughter have any benefit of her sweetest wifely caresses, or I of her?’ *χάρι* merely = *εὐοιας*, and the sense is that, marriage being a close connexion, H. would expect to get some benefit from the relationship.

831, 2. Spurious. *πάντι* says Pors. is rare in tragedy, and Pfugk shows that *τῶν νυκτ. π. φ.* must be taken together, and then no sense results. [Nauck reads *νυκτερησίων*.]

835. ‘One thing yet my speech doth lack’.

836. *εἴ μοι γένετο*—‘would that I had’, an elliptical form like *εἴ γάρ, εἴθε*, to express a wish. So *si* in Lat.

837. κόραιοι—Musgr. objects that mourners shaved their heads, and that so the word is inappropriate: but the remark applies rather to hired mourners than to the queenly Hecuba. He suggested κόραιοι, 'pupils of the eyes', and even κτήμαιοι, which is singularly inelegant.

ποδῶν βάσεα = ποσὶ δι' ὤντα βαῖνω.

838. Δαιδάλον—the recognised master of clever engineering and mechanical appliance, and of architecture and statuary. His sculptures seemed to move and speak: thus Eur. fragm. Eurysth. τὸ Δαιδάλεια πάντα κινεῖσθαι δοκεῖ | βλέπειν τ' ἀγάλματ' ὡς ἀνὴρ κεῖνος σοφός.

839. ὡς ἔχοιτο—'that weeping in concert they might cling to thy knees, urging all manner of pleadings'. ἔχοιτο, better than ἔχουτο, of two good MSS., for where objects introduced by a neut. plur. are regarded as a united whole (and ὁμαρτῆ here combines them) a singular verb is used.

842. παράσχε—almost all MSS πάρασχε, which is admissible in compounds, as κατάσχε, *H. Fur.* 1210, though the simple verb always has σχέσ.

843. 'Although she be nought'.

844. 'Tis the part of a good man', possessive gen. Goodwin, § 169.

846 sqq. The Chor. comments on the irony of fate which makes Hec. appeal for help to a notorious enemy against her former friend. 'Wonder indeed how with men all things clash, and how their closest ties are determined by laws of circumstance which make their deadliest foes their friends!' νόμοι—we have a parallel in *Bach.* 484 of νόμοι δὲ διδφοροι. Musgrave's alteration χρόνοι, though it simplifies matters, is not necessary. δνάγκας, any tie of affection, or even=Lat. *necessitudo*. θεός is the gnomic aorist.

[850—904. Agam. expresses his deep pity and says that he would gladly help her but he is not a free agent: the army regard Polym. as a friend, and he cannot afford to come into ill odour with them. Hec. makes a reflection that no man is quite free; he is hampered by considerations of chance, or money, or multitude, or law. She asks Agam. at least to restrain any assistance from the Greeks, and she will do the rest. How? asks Agam. H. replies that she has many Trojan dames at hand to help, and cites the Lemnian affair and the murder by the Danaids as instances of women's power. She

then sends an attendant to summon Polymestor and his children, and Agam. expresses his good wishes for the result.]

850. *σέθεν* = *σον* in Attic as well as Epic. Some grammarians class this as a sixth case, meaning 'from', as *οἴκοθεν*, *Αθήνηθεν*.

851. 'I regard with pity'. Similarly *δὶ οἴκτου λαβεῖν*, *Suppl.* 194. *δὶ αἰσχύνης ἔχω*, *I. T.* 683.

854. *φανέη γ'.*—'If in any way it should appear possible for thy plan to succeed, and for me to avoid appearing to the army to have planned this death against the king of Thrace for K.'s sake'. The opt. expresses A's doubt as to the possibility of keeping the matter secret. The *τε* should stand strictly after *φαν.* or else *μὴ δόξαιμ* be changed to *ἐμέ τε στρατῷ μὴ δόξαι*. [The best writers are often careless about particular words, thinking of the adjustment of the whole.]

857. *Ἶστιν γά.*—'there is one point'. *Ἶστιν* often combines with a relative adverb to form a fresh adverb. *Ἶστιν ἵνα, ὅτε,* 'sometimes', 'often'. So in Lat. *est ubi* = *interdum*.

859. 'If yonder man is friend of mine, this is a private matter, and the army has no share therein'. *εἰ δέ* *ἐμοὶ*—is Elmaley's conjecture, and is preferable in sense to *εἰ δέ σοι*.

861. *πρὸς ταῦτα*—'therefore'. The phrase is idiomatically used, not to express a reason but a fixed resolve. Soph. *El.* 820, *πρὸς ταῦτα κανέρω τις* = 'now'.

863. 'If I am to be evil spoken of by the Achaeans'. Dat. of agent with passive verb for *ἰπο* with gen. From *δαβάλλω* comes *διάβολος*, 'the accuser'.

864. *φεῦ*—'O fie!' Expressing contempt rather than sorrow.

*Σοτίς*—vaguer than *ὅς*, Lat. *qui* with subj.

866. *πόλεος*—a rarer form of *πόλεως*, a remnant of the old gen. in *-ηος*, which latter does not appear in tragedy till Eur. Attic generally disliked the combination *-ηο*. *ναος*, *λαος*, are genuine Attic forms.

867. 'Stay him so that he uses a temper not accordant to his judgment'; or 'keep him from using such temper as he would', *μὴ* is redundant according to the Gk. idiom which multiplies negatives; it is a little out of place on the second rendering.

868. *πλέον νεη.*—*nimium tribuis*, as in *Suppl.* 243, *νέμοντες τῷ φθόνῳ πλέον μέρος*. Eur. was not the radical Aristoph. makes him.

869. 'I will rid thee of this fear'.

870. ξύνισθι—from ξύνοιδα. H. urges him to be accessory before the fact without taking any ostensible part in the revenge.

871. συνδράσῃς δὲ μή—'But take no active share therein'. μὴ σύνδρα, μὴ συνδράσῃς are good, μὴ συνδρᾶς (conj.), μὴ συνδρᾶσον bad, though the latter form is very rarely found.

872. 'But if there arise on the part of the Achaeans any riot or rescue, while the man of Thrace is suffering what suffer he shall, stop it without appearing to do so for my sake'. πασχ.—gen. abs., for ἐπικουρ. would require a dat. μή, not οὐ, because the phrase=μή δύκει. χάριν—virtually a prep. and ἐμήν χάριν=ἐμοῖς χάριν. Other adverbial accus. are πρόφασιν, τέλος, τρόπον, οδόν, ἀρχήν, πέρας, and δίκην.

876. οὖν—'pray', sarcastic. φάσγανον—for σφάγανον, from σφάζω, cf. θρέψω=τρέφω.

880. 'The tents conceal a number of Trojan dames.' The perf.=a present like οἶδα, δέδοικα, πεφόβημαι, πέφυκα, ἔστηκα, δλωλα, κέκτημαι, κέκλημαι, μέμυημαι, πέποιθα. [Some MSS. read κεκεύθοντι a Doric form, cf. δεδοίκω, κεκλήγω, πεφύκω.]

882. φονέα—In Lat. ð is short, as *Orpheus*, and twice in Eur., in all other places long. It may perhaps in some places be read as one syllable, φονέā.

883. καὶ πῶς—'pray, how?' Cf. 515 n.

885. μέμφομαι—'I have a poor opinion of'. So μέμψις ξειν, Aesch. *P. V.* 445.

886. Αιγύντη.—The Danaides murdered their husbands, fifty in number, sons of Aegyptus, on their wedding-night, the only one who was spared being Lynkeus, whom his wife Hypermnestra saved.

887. 'Utterly depopulated Lemnos of males'. The more usual constr. is found in 948. δέρην—contracted from δέρδην, properly means 'lifted up on high'. [When the Argonauts landed at Lemnos they found that the women had slain their own husbands, except perhaps the king Thoas (Hdt. 6, 188).]

888. ὡς γενέσθω—'so be it'. ὡς=οὖτως. γενέσθω, better than γενέσθαι of most MSS.

889. 'Send me this lady'. μοι—dat. ethic.

890. πλαθεῖσα—(not πλασθεῖσα) from πλάθω, collat. form of πελάω; this participle is chiefly confined to choral parts.

892. 'On thy business no less than hers'. χρέος is like χάρις in 874. So Lat. *tuam vicem*.

895. τάφον=ταφήν. Cf. 672.

896. τώδ' ἀδελφ.—'That these two, brother and sister, side by side on one pyre, twofold grief to their mother, may be buried in the earth.'

898. '(And it may be so) for if the army had been able to sail I could not have granted thee this favour: but, as it is, for the god sends not favouring breezes, remain we must, watching quietly for a chance of sailing'.

900. ήηστ—doubtful, as in *λιαρ*, *λώμαι*, *λατρός*. δρωντας may refer back to *στρατών*, a noun of multitude. ήσυχον, advb., for πλούς ήσυχος is a very unusual phrase. [δρῶντά μ., Herm.'s conj. is a decided improvement, and one MS. has -ῶντα. Dindorf adopts Hartung's ήσυχον].

905—952. Third Stasimon. 'Thou, O my native Ilium, no more shalt count thyself as one of cities unsacked: such a cloud of Hellenes shrouds thee round and hath sacked thee with the spear, even the spear. Of thy coronal of towers art thou shorn, and with most piteous stain of smoky flame art all defiled; forlorn one, never more shall I tread (thy streets). At midnight my destruction began, when after banqueting sweet sleep is spread upon the eyes, and my lord had made me cease from song and choral sacrifice, and lay upon his bed, his spear on its peg, watching no more for the thronging sailors entering Ilian Troy. I was arranging my hair in the snood that bound it up, gazing into the mirror's vista'd light, to sink upon my cushioned bed: then through the city came a ringing shout, and down Troy's streets the cry was this, "Sons of the Hellenes, when, oh when will ye have sacked the Ilian citadel and reached your homes?" Then left I my loved bed in a single robe like some Dorian maid, but—unhappy—I gained nought by my session at awful Artemis' shrine. But I saw my bedfellow dead, and am borne away o'er the deep salt sea, and looking back upon my city, as the ship started on her return and sundered me from the land of Ilium, in my misery I fainted from grief, devoting to curses Helen sister of the Dioscuri, and the shepherd of Ida, Paris the dread, since his marriage—no marriage that, but some woe

of the avenger—drove me in ruin from my fatherland and exiled me from home. Her may the salt sea ne'er carry back, never may she reach her ancestral home!

906. τῶν διποθε—sc. πολέων, partitive gen. Goodwin, § 169. The constr. is imitated by Hor. *Odes* 3. 13, *fies nobilium tu quoque fontium*.

λέγει—Cf. our use of the word 'tell'. This fut. may very possibly be passive; for about 100 Greek verbs, most of them with pure stems, have a passive sense in their fut. middle, e. g. *Alk.* 322, δλλ' αὐτίκ' ἐν τοῖς οὐκέτι οὖσι λέξομαι.

907. νέφος—used of any great number. So Livy 42. 10 *nubes telorum*, and Verg. *Aen.* 12. 254, *facta nube*, cf. Heb. xii. 1 'cloud of witnesses'.

910. ἀποκέκ.—perf. pass. of ἀποκείρω, used here in a middle sense, which accounts for the acc. The phrase ἀποκερεσθαι κόμας is common enough. See also 114 n. For στεφ. πύργ. cf. Soph. *Ant.* 124, στεφάνωμα πύργων | Ἡφαιστού πεν-κδενθ' ἐλεῖν.

912. κηλίδ'—Pors. makes this dat. and reads οἰκτρούδηρη, but it is doubtful if final ι of dat. can be so elided. The acc. is a kind of cognate acc.

915. ἥμος—Hom. word. ἐκ δείπνων = *ex cena*, 55 n.

916. κιδναται—or σκιδναται. Same root as *scindo*, quasi σκινδμι.

918. καταπάνσας—It is easy to supply ἔμε, though it may be for καταπάνσαμενος, cf. 1108. Various readings so as to introduce an acc. are χαροπούν and χαροπούν θυσιάν.

921. ναύταν—adjectival in sense.

926. ἀτερμ. ἀνγάς—The allusion is to the vista which meets our gaze when we look into a mirror. The Schol. interprets 'round' like ἀτέρποντα γαῖαν, making it a transferred epithet. Weil thinks that the mirror looks at one without ceasing.

927. ἐπιδέμνιον—This for ἐπιδέμνιος, which would be very otiose, is due to Pors. [Musgrave conjectured ἐπιδείπνιος.]

931. Ἰλ. σκοπιδν—i. e. Pergamus. Cf. Homer's Τίος ηγεμόεσσα.

933. The Dorian girls often wore only a single light garment (*χιτώνιον*), fastened with clasps down the side. See Mahaffy, *Gk. Antiquities* p. 46.

940. πέδα.—prob. not technically the 'sheet' [*pes* in Catull. 4. 20, *utrumque Iuppiter | simul secundus incidisset in pedem*] but of motion generally. Cf. 1020.

945. αἰνόπαριν—Cf. Hom. *Il.* 3. 39, δύσπαρις, and for the whole sentiment Aesch. *Agam.* 689, ἔλενας, ἔλαδρος, ἔλέπτολις (of Helen), and *Androm.* 103, Ἰλίω αἰπεινά Πάρις οὐ γῆμοις ἀλλὰ τιν' ἄταν | ἡγάγει'.

951. ἀν—sc. Helen.

[952—1022. Enter Polymestor the cruel Thracian king: he hypocritically expresses sorrow for Hecuba's accumulated miseries and excuses his delay in coming. Hecuba puts some searching questions to him about her boy and the treasures sent with him; and on pretence of showing him other treasures hid within the tent she induces him and his children to enter with her.]

953. It seems quite natural that P. overdoing his part should address Priam as well as Hecuba. Nauck and others however condemn the verse.

956. οὐκ οὐδὲν—a stronger form of οὐδέν, whereas οὐδὲν οὐ would mean 'everything'. Lat. *nihil non.*

957. αὐ—with *πρόξειν κακῶς*.

958. 'And the gods stir them up backwards and forwards, introducing confusion, that through ignorance we may worship them'. αὐτα—i. e. prosperity and adversity. φύρουσται—as if they were the ingredients of a pudding. ἀγνωστα—causal dative, Goodwin, § 188. The ignorance is of course ignorance of the future.

960. 'But why need one lament over these things, advancing not ahead of his evils?' The metaphor is from the pioneers of an army.

962. 'If thou blame me at all for'. τι—cognate acc. Goodwin, § 159 note 1: the object of *μέμφει* viz. *με* is easily understood from the context.

τ. ἐ. ἀπνοστας—causal gen. Goodwin, § 173. 2. μέμφομαι is followed by two constructions: (1) *μέμφομαι τινι τι οβίοις alicui*; (2) *μ. τινά τινος* (as here). Cf. γράφομαι φύλακ-πον φύνου.

963. *σχέσ*—‘restrain it’ (viz. *τὸ μέμφεσθαι*): more usually *ἐπίσχεσ*: not ‘restrain thyself’ which would rather be middle, but yet is constantly used for ‘stop’.

*τυγχάνω*—although *ἥλθεις* is aorist. So 1134 *διδωτι* and *ην*. ‘As it happened I was away in the midland districts of Thrace when thou camest hither, and on my arrival this servant of thine meets me as I am already lifting my foot from the tents’. *πόδι αἴροντι = ἔξωντι*.

967. *κλύων*—cf. *ἄγων* 369 note.

968. *αἰσχύνομαι προσβλέπειν*—‘I shrink from looking at’. *αἰσχύνεσθαι* would mean ‘I look upon with shame’, cf. 552 note.

971—was suspected by Porson, who proposed either to place it after 972, or to read *κάν* for *ἐν*, *οὐκ* for *κούκ*. Other editors are more sweeping; Dindorf condemns 970—975, Hartung 973—975.

*τυγχάνοντα* agrees not with *αἰδώς μ' ἔχει* but with *αἰδοῦμαι* for which this is an equivalent: so *Ion* 927, *ὑπεξαντλῶν*—*αἴρει με* (= *αἴρομαι*). *ίνα*—‘wherein’.

972. The object of *προσβλέπειν* is *τοῦτον*, to be supplied from *ὅτῳ*. *σε* which is read generally is omitted in the best MS.

*δρθαῖς κορ.*—‘with unaverted eyes’, *Iph. Aul. χαῖρ* οὐ γάρ δρθοῖς δύμασιν σ' έτι *ελσορῶ*. *Hor. Od. 1. 3, 18, rectis oculis* (Bentley’s conj. for *siccis*).

973. ‘But regard it not as enmity to thee’. She really feared to betray her purpose by the hate gleaming from her eyes. *αὐτὸ*—i.e. *τὸ μὴ με προσβλέπειν σε*. *σθεν*—objective gen. after *δύσνοιαν*. Goodwin, § 167. 3.

*μὴ λύγησῃ*—In prohibitions *μὴ λῦε*, *μὴ λύσῃ* are good, *μὴ λύῃς*, *μὴ λύσον* bad Greek. Goodwin, § 254. See 871 n.

974. ‘And moreover custom also is to some extent the cause that women look not straight at men’. *αἴτιον* regularly takes acc. and inf.

976. *καλ...γε*. ‘Ay, and no wonder’. The phrase is common in tragedy.

*τίς χρέα σ' ἔμοιν*; ‘What need hast thou of me?’ sc. *ἔχει*. Cf. Homer *Il. 11. 606*, *τι δέ σε χρεώ ἔμειν*;

977. ‘Wherefore didst thou send for me from the house?’ *τί χρῆμα*—Goodwin, § 160. 2, cf. *χάριν* 892 n. *ἐπέμψω = μετε-*

πέμψω. The middle often has a causal sense: γράφω, 'I write', γράφομαι, 'I get written'.

978. οὐ—emphasises ἐμαντῆς, giving the reason why solitude was desirable.

979. διάδος—his escort, not before mentioned. Euripides has not explained how the same king was on good terms with both Greeks and Trojans. Probably he had in mind the shifting policy of the Thracian kings of his own day.

983. σε χρήν—so the best MS. The others σὲ χρή.

986. εἰπὲ παῖδα εἰ τοι.—'Tell me if my son yet lives'. Greek emphasises the subject of a dependent clause by making it the object of the principal verb; cf. Eur. *Andr.* 645, τι δῆτ' ἀνείτους τοὺς γέροντας ὡς σοφοί.

εἰ—i.e. having received him from.

988. τὰ δ. σε ἐρίσομαι. Greeks could say either ἐρομαι σε or ἐρομαι τι, and here the two constructions are combined: cf. Pind. *Ol.* 6. 81, ἀπαντάς ἐν οἴκῳ εἴρετο παῖδα, '(The king) asked all in the house about the child'.

989. μάλιστα—'certainly (he lives)'.

τὸ ἑκένον μέρος—'with regard to him'. *Rhes.* 405, τὸ σὸν μέρος.

μὲν—virtually = 'at any rate'. 'Whatever thy other woes, in him' &c.

990. Notice here and elsewhere in the play the 'tragic Irony' which consists in the speaker's words meaning much more to the audience than to the person to whom they are addressed.

991. 'What pray in the next place wouldest thou learn of me?' Polym. repeats Hecuba's own word δεύτερον.

992. Verg. *Aen.* 3. 341, *ecqua tamen puero est amissae cura parentis.*

993. 'Yes, and sought to come hither to thee by stealth'. κρύφιος—adj. for adv. Cf. Gray's *Elegy*, 'How jocund did they drive their team afield!' ὡς—only in Attic and nearly always 'to' persons.

994. οὐ τὰς—'in possession of which'. With verbs of coming and the like, the participles ἔχων, φέρων, δύων, often mean little more than *cum*, 'together with'.

995. 'Safe, at all events (*γε*) guarded, &c.'

996. 'Nor lust after what is thy neighbour's'. τὰ πλήσιαν = τὰ τῶν πλήσιων is a most rare construction. πλήσιον being an adverb needs the article before it can represent a substantive. οὐ governs the gen. of the thing aimed at.

997. οὐκιστα—'by no means', *minime*; an instance of softening down.

ὄντα μην—'May I but enjoy my present estate'. *Alk.* 335, τῶνδ' δησιν εὐχομαι | θεοῖς γενέσθαι. Polym. deprecates covetousness; ὄντα μαι, ἀπολαύω, and other verbs of enjoying, take a gen. which is perhaps partitive.

998, 9. δ—τοῦτο—coming together have offended some critics, it would seem without cause. Brunck reads ταῦτα, Porson δ.

1000. οὐτ' ὡς φ.—'There is, oh thou that art beloved as thou art now beloved by me'. *P.* What is it that I and my children must know? *H.* Ancient vaults of gold belonging to the house of Priam'. Polymestor in his greedy haste interrupts her, and this accounts for the sing. οὐτι followed by the plural κατώρυχες. This *Schema Pindaricum*, i.e. singular verb with plural noun is rare in Attic, cf. Shakespeare, 'His steeds to water at those springs | on chaliced flowers that lies.

ω. φ. ω. σ. ν. ἐ. φ.=ω̄ οὐχθιστε. [The usual reading is οὐτω φιλ. 'let it (viz. ὁ λόγος) be beloved as thou art now beloved by me'. But the objections to this are strong.]

1003. ταῦτα—usually refers to what precedes.

1004. 'Certainly, through *thee*; for thou art a pious man', with especial and bitter reference to his impious treatment of her son.

1008. οὐ—'where are' sc. εἰσιν.

1010. γῆς ὑπερτελλούσα—'rising above the earth'. Cf. *Or.* 6, κορυφῆς ὑπερτελλούσα δειμαίνων πέτρον.

1011. οὐ—'any more', like French *encore*, a virtually comparative particle. τῶν ἐκεῖ—'concerning matters there' = περὶ τῶν ἐκεῖ.

1013. 'Where, pray? or hast thou hidden it within thy robes?' οὐ seems better than ἡ. κρύψασ' ξεῖν—Lat. *occultum habes*, stronger than κέκρυψας.

1014. σκύλα—spoils, stripped from a fallen enemy (*σκύλλω*, I strip), but the word is used in a wider signification here.

1015. 'But where? For here are the enclosures where harbours the Achaeans' fleet'. It would of course be hard for Trojan slaves to hide any large amount of gold. Hecuba explains that the tents of the *women* are private.

1016. 'Are things within quite safe, and is there an absence of males?'

1018. *τίμεται μόναι*. The fem. is no violation of Dawes' canon (cf. 237 n.), for she alludes not to herself alone but to all the Trojan women.

1019. *καὶ γὰρ*—‘for in truth’.

1020. *λύσαι πόδα*—cf. 940, note.

1021, 2. 'That thou mayest go back with thy children to where thou didst lodge my son'. This is the climax of Hecuba's irony. She means to Hades; Polymestor, not aware that she knew of his treachery, thinks that she means safe away to Thrace.

[1023—1055. Polymestor follows Hecuba into the tents, and the Chorus sing a short ode to prepare the minds of the audience for the cries of Polymestor, who rushes in, his eyes blinded and children slain before his eyes.]

1023. Addressed to Polymestor. *ἴσως*—‘equally’, i.e. ‘none the less’. Thy punishment is as certain as if already inflicted.

1025 sqq. ‘Like a man that has reeled and fallen into some harbourless sea, having forfeited thy being thou shalt lose thy dear life. For where liability to Justice and to the gods coincide, deadly, ay deadly is the calamity’ with which the offender expiates his crime. [It is impossible that ‘to fall from one's dear life’ is good Greek for ‘to die’, and *καρδία* is rather the seat of feeling than of life. The verses are in all probability corrupt.] *ἄντλος*—not ‘a hold’ but ‘bilge-water’; here and in Pindar of the sea; the radical meaning of the word seems to be that of *stagnant water*. *λέχριος*—otherwise explained ‘by a lurch of the vessel’ Pflugk. *φίλας*—an epic epithet, like Homer's *φίλον ήτορ*. *έκπέση*, the other reading, is not Attic.

1027. *διμέρος*—possibly means ‘having deprived Polymestor of life’; here only is the word used in tragedy. *οὐ*—the correction of Hemsterhuyss for the MS. reading *οὐ*.

1032. ὅδοῦ—gen. after  $\psi\epsilon\nu\tau\epsilon\iota$ , involving separation, Goodwin, § 174.

1033. θανάσιμον—‘to thy death’ proleptic with  $\sigma\acute{\epsilon}$ .

1034. ἀπολέμω χειρὶ—cf. Judg. 9. 54 (Abimelech to his armourbearer), ‘Draw thy sword, and slay me, that men say not of me, *A woman slew him*’. The dative is causal, Goodwin, § 188.

1035. Polymestor is heard screaming behind the scenes.

1037. ‘Yet again alas for your unhappy butchery’.

1038. ‘Dears, terrible evils have been wrought within’. καὶ νῦ—‘fresh’, and so ‘strange’, ‘terrible’.

1039. ‘Be sure ye shall not escape’. οὐ μή with aorist conjunctive is an emphatic *denial*, with future indic. 2nd pers. sing. a strong *prohibition*.

1040. ‘For I will strike and burst open the inmost recesses of these tents’! i.e. no seclusion will protect them from his fury.

ἀναρρ.—ἀνα- as in ἀν-οἴγω, ἀνα-πετάννυμι. The doubled  $\rho$  represents the pronunciation.

1041. ‘Look! the blow of his heavy hand is sped forth’. The verse is more appropriate in the mouth of the Chorus.

1042. βούλεσθε—The leader of the Chorus asks the other Trojan dames ἐπεισπέσωμεν—Goodwin, § 256.

1044. μηδὲν—adverbial. ἐκβάλλων—‘pulling up’ from the ground.

1045, 6. οὐ,...οὐ—The asyndeton is for effect.

1046. οὐδὲ ἔκτ. ἐ—Triumphant addressed to the audience, and in strong antithesis to  $\zeta\omega\nu\tau\alpha$ .

1047. ‘What? didst thou overthrow the Thracian, and hast thou, mistress, the mastery over thy guest-friend?’ ή γύρο—expressing mixed admiration and surprise,—‘Can it be that?’

1050. τυφλῷ π. ποδὶ—‘with blind unsteady step’. A favourite phrase of Euripides, found three times in *Phoen.* 834, 1539, 1616: cf. τυφλὴν χέρα ib. 1699, πόδα τυφλόποντον ib. 1550. Milton, *Samson Agonistes*, ‘lend thy guiding hand | to these dark steps’.

1054. ‘But I will depart and stand out of the way of the most formidable Thracian boiling over with rage’. ἐκποδῶν—w. dat. cf. 52 note.

1055. **ζέοντι**—Barnes' correction for the **ζέοντι** of the MSS., which does not offer a very good sense. Dem. *de Cor.* p. 272, **πολλῷ ρέοντι καθ' ὑμᾶς**, is not strictly parallel. Cf. Soph. *Oed.* Col. 434, **δηηνικ' ἔξει θυμός**. [Verbs with monosyllabic stem in *ε* contract only *εε* and *εει*, so **ζέω**, **ζεις**, **ζει**, **ζετρον**, **ζέομεν**, **ζεῖτε**, **ζέουσι**. **Δέω**, I bind, is the only exception and is contracted in most forms. Goodwin, § 98 note 1, p. 98.] **θυμῷ**—dat. of reference.

[1056—1106. Polymestor bursts on to the stage like a wild beast, groping and stumbling, his eyes streaming with blood. He dare not leave his children, yet longs to tear his enemies limb from limb, and calls upon Greeks and Thracians for aid. Whither shall he go? To Orion, or Seirius, or the dark ferry which leads to hell?]

1057. **κέλσω**—‘put in’, sc. **τὴν ναῦν**. Delib. conj. Goodwin, § 256. [The forms **κέλλω** and **δέκλλω** are collateral: so **δύρομαι** and **δδύρομαι**. Cf. 740 n.]

1058. ‘Setting myself on my hands with the movement of a fourfooted mountain beast’. He is moving on all fours. [Porson would read **καὶ κατ' ἤχον** or **καὶ ἤχον** in the sense of *vestigium* = ‘foot’. Hermann **ἔπι** = **ἐπιτιθέμενος** omitting the comma at **κέλσω** so as to govern **βάσιν**.]

1060. **ἔξαλλάξω**—‘shall I take instead’ of my present course? So **ἔξαμειβω**.

1063. **τάλαιναι**—‘cruel’.

1064. **ποῖ καὶ**—515 n. **ποῖ μηχῶν**—Adverbs of time and place denoting a point in and of the whole govern a partitive gen. **ποῦ γῆς**; **πηνίκα τῆς ἡμέρας**; ‘at what time of day?’ Lat. *ubi gentium?* Cf. 961 n. Goodwin, § 168. **φυγὰ πτώσσουσι** = **φεγούσι** and so takes an acc.

1066. Polymestor invokes the sun, as king of light, to give him light and heal his eyes. **εἴθε δκέσαιο**—(from *άκεσαι-μην*) ‘O that thou wouldest heal’. **τυφλὸν φέγγος** = blindness. [Reiske conjectured *νέφος* for *φέγγος*. Weil reads **ἔπαλλάξας** = ‘having substituted’.]

1069. ‘I perceive the stealthy step of women near’. The Greeks did not accurately distinguish between the various senses, so **κτύπον δέδορκα**: **αἰσθάνομαι** is usually ‘I perceive with my eyes’. 1290 n.

1070. **ἔπάξας πόδα**—‘having rushed’. **ἔπάξω** is transitive, a force given to it by the preposition. **Δι. 40**, καὶ **τρόπον τὸν**

δυσλόγιστον ὥδ' ὑξεν χέρα; 'And wherefore darted he thus his senseless hand?'

1071. 'Can I be glutted with their flesh and bones, making myself a banquet on the brutes, winning for myself their destruction as a compensation for my maltreatment?' *δυτίουν* in apposition with *λωβάν*: cf. *Or.* 8, *σφάγιον έθετο ματέρα τατρών παθέων ἀμοιβάν*.

1076. *βάκχαις* "Ai.—'hell hounds'. Polymestor dare not go far from the tents lest his children's bodies may be mutilated.

*διαμοιρᾶσαι*—Cf. 1107 *φέρειν*. *Alk.* 230, *πλέον ἢ πελάσσαι*.

1077. 'Butchered, food for dogs and outcast on the cruel mountain side'.

1079. *κάμψω*—'tack'. [Formerly translated 'bend my knee', i.e. rest, but it seems better to make the metaphor of a ship begin from this word.]

1080. 'Gathering up my linen robe like some ship with sea-going rigging, having as my children's guard rushed upon this deadly lair'. *ὅπως*—of comparison, 398 n. *πελσματα*—usually the hawsers which bound the ship to the shore, here the rigging. *κοτάν*—wild beasts' lair, not the *couch* on which the dead children lay.

1085. 'How intolerable the evils which have been wreaked upon thee'. *εργασται* is usually active after the time of Sophokles: but here as 1087 is spurious it must be active: cf. 264 n.

1086. *τάπιτίμια*—sc. *ξετιν*.

*δράσαντι*—The Greek theory of retribution was that it was as certain to follow guilt as the night to follow day, *δράσαντι παθεῖν* as the proverb put it. Cf. *Eur. fragm.* η δίκη...σῆγα καὶ βραδεῖ ποδὶ | στείχονσα μάρψει τοὺς κακοὺς δταν τύχη. *Hor. Od.* 3. 2. 31, *raro antecedentem scelestum | deseruit pede poena clando*.

1087. Inserted from 722.

1090. 'O race rejoicing in steeds and inspired by Ares', i.e. warlike.

1094. η and μη in iambics form a crasis with ον, cf. 1249 n.

1100. 'Shall I fly up to the lofty halls of heaven where Orion or Seirius darts from his eyes flaming rays of fire, or

shall I in my misery rush to Hades' black ferry?' 'Ορίων—in Greek the *i* is doubtful, in Latin always long. Orion was the Nimrod of Greek mythology, a mighty hunter, and after death became a constellation which rose soon after the summer solstice. *ἀντάμενος* = *ἀναπτάμενος* from *ἀντίπτομαι* a collateral form of *ἀναπέτομαι*. Goodwin, p. 243 s.v. *πέτομαι*. Cf. ἀμβήσει 1263. **Σέριος**—properly 'scorching' sc. *ἀστήρ*. Otherwise known as the dog-star, cf. Verg. *Aen.* 10. 274, *Sirius ardor, | ille sitim morbosque ferens mortalibus aegris | nascitur, et laevo contristat lumine caelum.* *ἀφίησιν* belongs in sense both to 'Ορίων and Σέριος, in grammar only to the latter. **Αὐδα πορθμὸς**—the Styx.

1107. **ξυγγνώστα**—'it is pardonable', pl. for sing.: so *ἀδύνατά ἔστιν*, 'it is impossible', *χαλεπά ἔστιν*. Verg. *Aen.* 1. 667, *frater ut Aeneas—iactetur—nota tibi*—'it is known to thee how &c.' [The Chorus advise suicide.]

**κρείστον** 'η φέρειν—'too heavy to bear' cf. Soph. *O. T.* 1293, *τὸ γὰρ νόσημα μεῖζον η φέρειν.* **ἔξαπαλλάξαι**—act. for mid. 918 n. [όης has been substituted by modern edd. for MS. ξωῆς which does not scan.]

[1109—1131. Agamemnon attracted by the uproar joins them, and asks Polymestor who has done the deed. Polymestor longs to clutch Hecuba and tear her limb from limb. Agam. advises less savage measures, saying that he will judge the matter.]

1109. 'For in no quiet tones hath Echo, child of the mountain rock, cried aloud through the host'. This beautiful metaphor illustrates the way in which many a Greek myth arose. Cf. Aesch. *Ag.* 477, *κάσις | πηλοῦ ξύνουρος διψία κύνις.*

1112. **ῆσμεν**—'had we not known'. This reading is derived from the Etymologicum Magnum (about A.D. 1000); the MSS. reading *τσμεν* is clearly wrong. The best Attic forms are *ῆδη*, *ῆδησθα*, *ῆδει*, *ῆστον*, *ῆστην*, *ῆσμεν*, *ῆστε*, *ῆσαν*.

1113. **παρέσχεν**—'would have occasioned'. *ἄν* is not necessary, cf. the Lat. *sustulerat* = *sustulisset*, Hor. *Od.* 2, 17, 28, [Many editors read *παρέσχ' ἄν*, but as Elmsley remarks Eur. would have written this *παρέσχεν ἄν*.]

1114. **γὰρ**—(I appeal to thee) 'for'.

1116. **κα**—out of the verse, as φεῦ 956.

1119. σοι—dat. *incommodi*. δοτίς γν̄ ἔρα—‘Whoever he was’, 511 n.

1120. ‘Nay destroyed me not but worse’: i.e. οὐ μόνον ἀπώλεσε. For a similar correction cf. 948, γάμος, οὐ γάμος ἀλλὰ κ.τ.λ. Liv. 39. 28, *nec cum Maronitis, inquit, mihi aut cum Eumene disceptatio est, sed etiam vobiscum Romani.* μαλόρως—Many of these forms are found in Attic writers: Thucydides uses ἐνδεεστέρως, ἀσφαλεστέρως, χαλεπωτέρως, μαλακωτέρως, ὑποδεεστέρως: Sophokles, μεινώς: Euripides, εὐλαβεστέρως.

1122. τί φύς;—‘What say’st thou?’ a formula of surprise. Note the *i* subscript.

σὺ...σὺ—Emphatically repeated. A. cannot believe his ears.

ἔργασαι—mid. not pass. cf. 1085 n.

1125. εἰπὲ ποῦ ἔστιν—‘tell me where he is’, δπον is more usual.

1127. οὗτος—‘ho there’, *heus tu*. The expression could only be used by a superior to his inferior, the barbarian Polymestor being as inferior to Agamemnon as an Indian rajah to the Viceroy of India.

τί πάσχας;—‘what ails thee?’

1128. ‘Let me go that I may lay on her my raging hand’: Agamemnon had caught hold of him. ἔφεναι=ῶστε ἔφεναι. μαργάρω—desideratives from substantives and adjectives are formed in -άω and -ιάω; so θαναράω, ‘I long to die’, from θάνατος ‘death’: φοράω, ‘I thirst for blood’.

1129. τὸ βάρβαρον—‘thy savagery’, viz. ‘the non-Hellenic idea that he might take summary vengeance. Euripides throughout draws a contrast between Savagery as represented by Polym. and Hecuba, and Law as typified in the Greeks. He goes so far however as to make Agamemnon almost an Athenian *dikast*.

[1132—1182. Polymestor shortly excuses his crime: if he had not slain the boy there would have been a nucleus for the Trojans and a second Trojan war with desolation for Thrace would have taken place. He then gives a detailed account of the way in which his children had been butchered and his own eyes put out.]

1132. Λέγοιμ' ἄν—‘I will gladly speak’, modified future.

1134. Σεωστ—historic present.  $\tau\acute{e}\phi\epsilon\iota\tau\omega$ — $\tau\acute{e}\phi\epsilon\iota\tau\omega$ .

Goodwin, § 265.

1135. Σωστος—‘suspicious’. Verbals in -τος are usually passive; but we find in an active sense πιστός, ‘relying’; μεμπτός, ‘blaming’; ἀγεωστος, ‘not tasting’; ἀψαυστος, ‘not touching’; and others.

1137. προμηθεό—see 795 n.

1139. δέρποση, ξυνοικίση—are irregular after the historic έδεισα, but not so much so as to necessitate the optative being substituted. Cf. 27 n.

1140. ‘That one of the house of Priam was alive’. ξῶντα, predicate,

1141. αῖα—for γαῖα to suit the metre, only found in Homer and tragedians.

1142. ἐπαρα—‘in the next place’. ταῦται—‘yon’, pointing at them.

1143. Cf. Thuc. 1. 11. (The Greeks at Troy) ‘on their arrival conquered the Trojans in battle,—this is clear, for else they would not have been able to build the rampart for their camp,—and evidently not even here did they employ all their forces, but turned their attention to farming the Chersonese and to freebooting’.

1143. γείτροις Τρώων, ‘neighbours of the Trojans’. [This is better than translating Τρώων *Troianorum causa*.]

‘And that evil might befall us from which we were lately suffering’.

1146. ὡς—with the future participle gives the *avowed reason*, 511 n.; ‘pretending to be about to tell me’.

1148. μόνον—not inconsistent with σὺ τέκνοις, but apart from the rest of the camp and therefore where no aid could reach him. *Med.* 513, ξὺ τέκνοις μόνη μόνοις.

1149. εἰδεῖη—optative after historic present.

1150. κάμψας γόνυ—i.e. resting.

1151. χειρὸς ἐξ ἀριστερᾶς—‘on my left hand’. [χεῖρες of all the MSS. is an evident mistake; the correction is due to Milton.]

1152. ὡς δὴ—‘as if forsooth’. δὴ, δῆτα often, δῆθεν always is sarcastic.

1153. [Θάκους ἔχουσα—This is Hermann's emendation for 'θάκουν' and is preferable on two grounds. (1) The augment is not as a rule omitted in Attic Greek, nor can the ε be prodelided after the diphthong of κέρα. (2) The sense is considerably improved.] κέρκιδα, cause for effect, lit. the shuttle, here the garment spun. Ἐδωνῆς χερός—'of Edonian make'. The Edonians were a Thracian people, and Edonian means little more than Thracian. ὑπ' αὐγῆς—'bringing them under the rays of the light', hence the acc. Goodwin, p. 181.

1155. κάμακα—'spear', part for the whole, properly only the shaft. Θρηκίαν—gives the reason why the women wished to see it.

1156. γυμνόν μ' ἔθηκαν—'they stripped me of': γυμνός, with other words signifying separation [e.g. κενός, ἔρημος,] govern the gen. Goodwin, § 174.

διππύχου στολόμαρος—'my twofold equipment', i.e. probably, as Weil with one Scholiast suggests, the two spears which heroes carried [not the spear and cloak, for τούσδε πέπλους seems to show that he still had his garments, nor would these be much protection.]

1158. 'Kept dandling them in their hands, that they might be far from their father exchanging them with successions of hands', i.e. passing them from hand to hand. [χερῶν is doubtful, the two best MSS. having διὰ χερός (which is unmetrical) written over an erasure. χερῶν is very awkward after χεροῖν in 1158.]

1159. γένοντο has more MS. authority than γένοστο. Neuters plural usually take a singular verb, but exceptions occur. See 839 n. The verse is deficient in caesura.

1160. κάτα=καὶ εἰτα. In a crasis an ι is subscript only when the second word contains an ι: thus κάς for καὶ ές. ἔκ—'following'. πῶς δοκεῖς;—'Can you believe it?' often inserted thus parenthetically. *Hipp.* 446, τοῦτον λαβοῦσα, πῶς δοκεῖς, καθύβρισεν.

1161. λαβοῦσαι—supply αι μὲν to correspond with αι δέ, 1162.

1162. 'While others like enemies clutched and held my hands and limbs'. ['Like enemies' is, it must be confessed, very feeble, πολεμίων being a word of wide but not intense meaning, and is much weaker than e.g. ἔχθρός, cf. Xen. *Anab.*

1. 3. 12 ὁ δ' ἀνὴρ...χαλεπώτατος δ' ἔχθρος φῶν πολέμος γῆ. A man may be *at war* with another because their countries are at war and yet have no feeling of personal hate against him. The emendation of Mr A. W. Verrall πολυπόδων is worth considering, being much more graphic, and the change is slight. 'Devil fish' grow to great size and strength in the Mediterranean.]

1165. 'Whenever I tried to lift up my face'. ἔξαντατήν—optative of repeated effort. *Iph. Taur.* 325, ἀλλ' εἰ φύγοι τις, ἀτεροι προσκείμενοι | ἐβαλλον αὐτούς.

1166. κόμης—'by the hair', partitive genitive.

1167. πληθεῖα—'by reason of the crowd', or as our idiom is 'for the crowd', causal dative.

1168. πῆμα πῆματος πλέον—'Woe greater than woe', i.e. the intensity of the evil demands some stronger name.

1170. πόρπας—'buckle-pins', the instrument with which Oedipus put out his eyes, *Phoen.* 62, χρυσηλάτοις πόρπαισιν αλυδέας κόρπας, connected with πέρω, pierce.

1172. ἐκπηδήσας—'having bounded forth'. Tmesis is not rare in tragedy, especially in the choruses, and in almost all cases a monosyllabic word stands between the component parts. Very rarely the preposition follows as at 504, Ἀγαμέμνονος πέμψαντος, ὡς γύναι, μέτρα.

1173. κύνας—The metaphor is of some great wild beast which turns the tables on the dogs.

1175. τοιδε πέπονθα—'thus have I suffered'. The cognate accusative is often represented by a neuter adj. or pronoun: the full phrase would be τοιδε (παθήματα) πέπονθα.

1178. τῶν πρύν—'of the ancients'. εἴρηκεν κακῶς—'has spoken ill of'. εὖ (κακῶς) λέγω (εἴρηκα) takes an acc. like εὖ δρᾶν τινά.

1179. λέγων ἔστιν—an idiomatic form of λέγει, cf. ην ἀνέχων, 122. [Porson, after Stobaeus, amends ην νῦν λέγει τις η πάλιν, which is neat; but the change does not seem needed.]

1180. συντεμῶν—'in brief', 'to be concise' = συντόμως εἰπών.

1182. 'He who at any time comes into contact with them knows this well'. δεῖ—with the article and participle, loses its signification 'always' and is usually placed between the two.

but Aesch. *Prom.* 973, θῶπτε τὸν κρατοῦντ' ἀελ. Cicero (*in Verr.* 5. 12. 29) borrows the idiom, *omnes Siciliae semper praetores. ἐπιστήματα*—‘knows well’, Plato opposes ἐπιστήμη, *exact knowledge*, to δόξα. [Strangely enough no writer has more bitter sayings against women than Euripides and yet few have drawn finer characters than Polyxena, Iphigeneia and Alkestis: ‘the poet, who was openly reviled in his own day as the hater of women and traducer of their sex, has come down to us as their noblest and most prominent advocate in all Greek literature’.]

1183. τοῖς σ. κακοῖς—‘by reason of thy woes’, causal dative.

1184. μέμφη—subj. μὴ μέμφη the reading of some MSS. is bad Greek.

1185, 6. Probably spurious. As the verses stand ἐπίθεσονται must = ‘unjustly hated’ which seems impossible. Hermann’s correction ἀντάριθμοι for εἰς δριθμόν through a gloss ἀσάριθμοι is clever: Hartung substitutes πολλῶν for πολλαῖς: Porson reads πολλαῖς γὰρ οὐδὲν εἰσ: Reiske τῶν καλῶν. But the verses appear to be past mending, being the insertion of a copyist who wished to qualify and expand 1183, 4.

[1187—1237. *Hecuba* (to Agam.) ‘Let no specious pleading make the worse appear the better cause’: (turning fiercely to Polymestor) ‘I will expose thy subterfuges, thy greed slew my boy. Why didst thou not, while Troy yet stood, kill him or send him a prisoner to the Greek camp? Again, thou shouldest have given the gold to the Greeks when they needed it, but that thou still holdest. If thou hadst safely guarded my son thou wouldest have gained fair repute and have found in him a treasure to supply thy lack of money; now, thou hast lost all.’ (To Agam.) ‘Thou wilt be villain if thou shalt help him.’]

1189. ξέραστε—sc. οἱ ἀνθρώποι understood from ἀνθρώποις. For the sing. cf. *Androm.* 421, οἰκτρά γὰρ τὰ δυστυχῆ | βροτοῖς ἀπαστή καὶ θυραῖς ὡν κυρῆ.

1190. σαθροὺς—‘unsound’.

1191. τάδικα—‘injustice’, subject of δύνασθαι [or ‘to make a good defence of injustice’, 1178 n. In either case, the sophistic and rhetorical plan of making the worse appear the better reason is alluded to.]

1192. τάδε—i.e. τὸ εὐ λέγειν τάδικα. ἀκριβός—‘learn accurately’, ‘reduce to a system’, with a disparaging sense of subtle refinement.

1193. θύναντι δύ—more idiomatic than the variant δύνα-  
ται: they find out at last that they have not been so clever as  
they thought.

1194. διπλῶντο—‘are wont to perish’. See 598 n. Good-  
win, § 205. 2.

1195. ‘And so stands thy relation to me by way of pre-  
lude, now I will turn to *him* and will answer him with my  
words,—*thou* who sayest that in removing a double toil from  
the Achaeans thou didst slay my son.’ θιτλοῦν πόνον—i.e. a  
second siege of Troy. ἀπαλλάσσων—the present often gives  
the aim or effort of an action, and so Nauck’s ἀπαλλάξων is not  
needed. οὐ φῆς—for the abrupt change of person cf. Xen.  
*Anab.* 1. 3. 20, καν μὲν οὐ ἔκει, τὴν δικην ἔφη χρύζειν ἐπιθέναι  
αὐτῷ, ηρ δὲ φεύγη, ημεῖς ἔκει πρὸς ταῦτα βουλευσόμεθα.  
‘**Αχαιῶν**—cf. 1141 sq.

1198. έκάτι—a Doric form; others used in tragedy are  
‘Αθάνα, δάρος, κυνάγος, ποδάγος, λοχάγος, ξενάγος, δπάδος.

1200. ἀν, ἀν—cf. notes on 359, 742.

1201. In bitter allusion to Polymestor’s words 1175, τοιάδε  
σπεύδων κ.τ.λ.

1202. πότερα κηδενστων—‘didst thou mean to make a mar-  
riage alliance with one of them?’ i.e. with a Greek family.

1203. οὐ τίν’ αιτίαν;—‘or what *other* reason?’ cf. 1264, οὐ  
ποιώ τρόπω;

1206. βούλοιο—the optative suggests the improbability  
that Polymestor will speak the truth.

1207. καλ κέρδη το στ—‘ay, and thy gains’, i.e. thy greed.

1208. έπει διδαξον—‘or else tell me’; cf. Soph. *Oed. Tyr.*  
390, έπει φέρε εἰπέ.

1211. Έτ—‘I say’, resumptive, τι taking up the question  
of 1208.

1212. θεοθαι χάριν—‘to win thyself grace in his eyes’.  
The middle sense is to be noted.

1214. έστην—‘Now that we are no longer in prosperity’.  
So the two best MSS., the rest ημεν. έν φεα—a common me-  
taphor.

1215. ‘And the city showed by its smoke that it was in  
the enemy’s hand’. Cf. Aesch. *Ag.* 818, καπνῷ δ’ ἀλλίσσει νῦν

ἔτ' εἴσημος πολις. [The verse halts somewhat and no satisfactory correction has been made. Canter conjectured *καπνός* = 'cum hostium manu nihil nisi fumus vestigia urbis significaret'. Weil for *πό* reads *δαμέν* 'subdued by the enemy'.]

1216. *κατέκτας*—from stem *κτα-*, a collateral form of *κτένω*: *ἔκταν*, *ἔκτας*, *ἔκτα*, *ἔκταμεν*. So *ἔβην* from *βαίνω*, *ἔπτην* from *πέτομαι*, *ἔθην* from *φθάνω*, *ἔδραν* from *διδράσκω*, *ἔδν* from *δύω*, and others. Goodwin, § 125.

1217. *φανῆς*—'in order that thou mayest be seen', aorist passive. [*φανεῖ*, fut. mid. has less authority='how thou wilt be seen'.]

1218. *εἴπερ ήσθα*—the imperfect indicative implies that the excuse was false. Goodwin, § 220. 1. a. (2).

1219. *τοῦδε*—i.e. Polydorus, who has been alluded to 1216.

1223. *τολμᾶς*—'canst not bear', *in animum inducis*, cf. 332.

*καρτερεῖς*—'persistest'.

1224. *καὶ μῆν*—'and look you', introducing a new phase of her argument, cf. 216 n. *κλέος* [ $\sqrt{\kappa\lambda\epsilon}$  F, 'reputation', whether good or bad, from Indo-Germanic  $\sqrt{\kappa\kappa\mu}$  R. Cf. Lat. *gloria*.]

1226. Cf. Ennius, quoted by Cicero, *Lael.* 17. 64; *amicus certus in re incerta cernitur*. Shakespeare, *Haml.* III. 2. 217:

'Who not needs shall never lack a friend,  
and who in want a hollow friend doth try,  
directly seasons him his enemy'.

*ἀγαθοί*=*οἱ ἀγαθοί*, by crasis, so *ἀνήρ*=*ὁ ἀνήρ*.

1227. 'donec eris felix multos numerabis amicos'. ,<sup>α</sup>50<sup>ο</sup> *ἕκαστα*—'in each case of itself', Lat. *ultra*.

1228. *δὲ δὲ*—Polydorus. *εἰ ἔσταντες*—'if thou wast in want'. Goodwin, § 220. 1. a.

1230. *ἔκενον ἄνδρα*—Agamemnon.

1231. *παιδές τέ σοι*—sc. *οὐχονται*. [Porson places the comma, not after *σοι*, but after *οὐχεται*: when we must supply *πράσσουσιν ὡδε.*]

1232. *ἄδε*—with a scornful gesture.

1234. *οἰς ἔχρην*—sc. *πιστὸν εἴναι*.

1236. 'We shall say that thou takest pleasure in the wicked and art thyself of like nature'. *αὐτὸν* gains emphasis from its prominent position.

1237. Hecuba suddenly seems to remember that she is but a captive slave, and in a manner apologises for the vehemence of her words. [It is noteworthy that Hecuba's speech 1187—1237 has exactly the same number of verses as the corresponding one of Polymestor, 1132—1182].

1238. *φεῦ φεῦ*—‘well, well’, usually but not always ‘particula dolentis’.

[1240—end. Agamemnon decides against Polymestor, who turns upon Hecuba and foretells her change into a cur (the origin of *κυνὸς σῆμα*), the murder of Kasandra and of Agamemnon himself. Agamemnon orders him away to banishment, Hecuba is to bury her dead, the Chorus of Trojan women to repair to their several masters, time for sailing is at hand. The Chorus end up the play with a short expression of enforced submission.]

1240. *ἀχθαντ*—the predicate in Greek is often put in the plural where we should have expected the singular; cf. 1107 n.

1242. *λαβόντα*—not *λαβών*, because in an accusative and infinitive clause after *αἰσχύνην φέρει*.

1243. *ἐμὴν χάριν*—‘for my sake’, cf. 873 n.

1244. *οὐτ' οὖν*—‘nor indeed’, *οὖν* resumptive. ‘*Αχαιῶν*—sc. *χάριν*.

1245. *ἴχης*—depending grammatically on *δοκεῖς*, not on *ἀποκτεῖναι*, as it strictly should; the mood implies that she charged him with still wishing to keep the gold.

1247. *ράδιον*—‘a light matter’.

1249. *μή δικεῖν*—to be pronounced *μάδικεῦ*. *φύγω*—deliberative conjunctive, Goodwin, § 256.

1251. *τλῆθε*—‘put up with’.

1252. *γυναικὸς ἡστάμενος*—‘worsted by a woman’. The genitive may either be due to the comparative notion in the verb, or, as seems more likely, the genitive of the agent (fairly common in poetry, e. g. Soph. *Aj.* 807, *φωτὸς ἡτα-τημένη*), a variety of the genitive of the source.

1253. *τοῖς κακίστοις*—‘to my inferiors’.

1254. Most MSS. give this verse to Agamemnon, but most editors follow Hermann (who says 'regem semel dixisse sententiam sat est') in assigning it to Hecuba.

1256. Cf. *Alk.* 691, *χαῖρεις ὄραν φῶς πατέρα δ' οὐ χαῖρεις δοκεῖς; παιδὸς*—'for my child'.

1259. δᾶλλ' οὐ τάχα—sc. *χαῖρησις*.

1260. *ὅρους*—'to the boundaries'; this accusative of the place whither, without a preposition, is poetical. Cf. *Bacchae* 5, *πάρειμι Δίρκης νάματ' Ἰσμηροῦ θ' ὕδωρ*.

1261. μὲν οὖν—'nay but shall have hidden thee fallen from the mast head'; cf. *immo, immo vero* in the Latin dramatists, used to correct a former statement.

1262. 'At whose hand shall I meet with a forced leap'. τοῦ; = *τίνος*;

1264. *ὑποπτέροις νάτοισι*—i.e. with wings upon my back.

1265. The accounts of the metamorphosis and death of Hecuba are, as might be expected, very various. Kynossema (*κύνος σῆμα*) was a promontory in the Thracian Chersonese which was supposed to gain its name from her: Ov. *M.* 13. 568 sq. *rictuque in verba parato | latravit conata loqui. Locus extat et ex re | nomen habet.* Juv. 10. 271, *torva canino | latravit rictu.* Ov. *M.* 13. 565 makes the Thracians stone her to death because of her murder of Polymestor, when she was changed into a dog. Cicero, *Tusc. Disp.* 3. 26, *Hecubam autem putant propter animi acerbitatem quandam et rabiem fangi in canem esse conversum.* Plaut. *Menaechmi*, 701—705.

1267. δὲ Θρησκεῖ μάντις—'the Thracians' seer', the dative differing little in sense from a genitive, cf. *Phoen.* 17, ὁ Θεῖαισιν εὐλπτοῖς ἀναξ. [Herodotus 7. 111, 'the Satrae possess the oracle of Dionysus; this oracle is on the highest mountains; the Bessi are those Satrae who give forth the oracles of the shrine, and it is a priestess who delivers them as at Delphi, and (this oracle) is no more intricate'.]

1268. ἔχρησεν—of the god, *ἔχρηστο* would mean 'consulted the oracle'.

1269. 'No, for if he had' &c., sc. *εἰ* *ἔχρησεν*.

1270. 'Shall I die where I fall or survive and live my life out there?' (*ἐκ-* intensive). [Musgrave says of *ἐκπλήσσω βίον*, 'hoc cum θανοῦσα coniunctum ridiculi aliquid habet; cum γίνεται tautologici'. So he conjectures *πότιμον*, Brunck *μόρον*,

while Weil would change ἐκτλήσω into ἐκστήσω, i. e. μεταβαλῶ  
βίον εἰς τάδε.]

1272. η τι comes in parenthetically between the substantive and the article and pronoun qualifying it, and is equivalent to η τι διλο; cf. 1203 n.

1273. κυνὸς σῆμα—cf. 1265 note.

1275. καὶ...δέ—‘yes and’, the word between being emphatic.

1276. ἀνέτυσα—cf. 382 n.

1278. μήτω—a modest equivalent of μήποτε. Cf. Soph. *El.* 403, οὐδῆτα μήτω νοῦ τοσύνδε εἶην κακόν. Τυνδαρὶς παῖς—*Klytaemnestra*: the phrase is pleonastic. Cf. Goodwin, § 129. 9.

1279. τοῦτον—so. κτενεῖ.

1280. οὗτος—heus tu, 1127 n.

1281. The construction involves an ellipse:—‘You may kill me if you like, but it will avail you nought, since &c.’ The murder thus prophesied is told in the *Agamemnon* of Aeschylus. Strictly speaking, *Mykenae* was the royal city of Agamemnon, but in the time of Euripides the neighbouring town of Argos had put it into the shade.

ἀμένει—‘awaits’ = ἀναμένει.

1282. οὐχ ἔξετε—‘drag him forth’. οὐ with the future interrogative is a strong command, Soph. *Phil.* 975, οὐκ εἰ;—‘begone’.

1284. εἴρηται—I have said my say’, for the force of the tense cf. 236 n. ηῆσων ἔρημων depends upon τοι, cf. 455; Goodwin, §§ 168, 182. 2. For the penalty, cf. *Od.* 3. 270 (Aegisthus), δὴ τότε τὸν μὲν δοιδὸν ἄγων ἐς ηῆσον ἔρημην | καλ-λιπεν οἰωνοῖσιν ἐλωρ καὶ κύρμα γενέσθαι.

1286. καὶ λιαν=vel *maxime*, καὶ intensive, cf. καὶ μάλα, καὶ πολύ.

1287. διπτύχους—‘two’. So Lucr. *duplices oculos*.

1290. πομπίμους—‘to convey us’, active. δρᾶ—The Greeks did not accurately distinguish between the various senses, cf. with δρῶ πνοάς, Aesch. *Septem*, κτύπον δέδορκα. Cf. 1069 n.

1294. τῶν δεσποσύνων μόχθων—the evils of servitude: cf. Aesch. *Persae* 587, οὐκέτι δεσμοφοροῦσιν δεσποσύνων δύστρεψαν.

## METRICAL NOTES.

59—99. Anapaestic: the difficulties are in the following lines:—

62. *λάβετε φέρ|ετε πέμπ|ετε δέρ|ετε μου*. The four short syllables in the first foot are counted as equivalent to an anapaest, ——, and are justified by the rapid and excited tone which Hecuba assumes. The *δέμας* of Porson is not necessary.

69. *τι ποτ' αἴρομαι ἐννυχος οὔτω*. A paroemiac, unless we insert *ἀρ'* before *αἴρομαι*, when we have a full but rather ugly anapaestic dim.: Hartung, contrary to all authority, suggests *ἐννυχλοις*.

76. *φοβερὰν | δψιν ξμ| αθον ἔδα | ην*. The 3rd foot like the 1st in 62. *ἴδον* (i.e. *εἴδον* with augment omitted) has been suggested after *δψιν*.

83. *τι νέον*, final syllable is lengthened in pause.

90, 91. Dactylic lines, as are 74, 75. The reading *ἀνάκτως* removes all difficulty. If *ἀνάγκη* in 90 and *ολκτρῶς* in 91 be retained, then *ολκτρῶς* may be repeated and *καὶ τόδε μοι δεῦμ'* read, the final syllable being elided by *synapheia*.

100—154. Ordinary anapaestic system.

155—177. Anapaestic, spondees predominating: the difficulties are in

164, 5, two paroemiacs together. *νῷν* is inserted by Musgrave after *δαιμῶν*.

168, dactylic.

169. *ἀγαστὸς ἐν φάει*, dim. iamb. brachycatalectic.

170, 171. Two paroemiacs together as in 164, 165. Herm. puts *ποὺς* in 170 and reads *γηραῖς*.

178—215. Anapaestic, difficulties being in

186. *τι ποτ' ἀναστένεις.* A trochaic or dochmiae interspersed.

188. *τι τόδ' ἀγγέλλεις.* To correspond with 186 Herm. read *τι δ' ο τόδ' ἀγγέλεις.*

191. *Πηλείᾳ γέννη, anapaest. monom. hypercat.* Herm. reads *Πηλείδα, γένν',* the *δ* cut off by *synapheia*.

194. *μάνυσον, μάτερ,* anapaest. monom. hypercat.

201, anapaest. dim. brachycat.

202, anapaest. monom. hypercat. Herm. amends

\* \* \* ἔχθιστας  
ἀρρητάν τ' ὥρσεν δαίμων.

209, 210. Cf. 168, 169.

215. Not a paroemiac, as it should be at the end of a system. Musgrave amends *ξιντυχίᾳ κρείσσον' ἔκυρσεν.*

444—485. Glyconic, the base of which is a trochee; in Latin glyconic=trochee or spondee followed by two dactyls. Observe that the lines generally begin with a single syllable, long or short, and then break into a dactyl followed by trochees or spondees. Observe also that the concluding lines of *στρ. α'* and *ἀντιστρ. α'* have 11 syllables, and that in 474 and 483 a spondee is put for a dactyl.

629—657. Dactylico-trochaic, with rather frequent spondees: 632, 641 must be scanned as *antispasts*, i.e. iambic followed by trochee, any equivalent foot being substituted: thus

Ἄλεξανδρὸς || εἰλάτι| ναν κακὸν | τῷ Στ. || μούντιδι | γῷ.

683—642, preponderance of short syllables, which must be contracted: as

ε|ταμεθ' δ|λιον επ' | κ.τ.λ.

684 sqq. In the irregular lyric utterances of Hec. we find the general *dochmiae* character (of which according to Herm. there are 48 varieties). The simplest form is ———. Iamb. dims. and trims. are interspersed; but we are not to expect a correspondence of str. and antistr.

906—952, dactylico-trochaic.

1025—1034, dochmiac, the long syllables being sometimes resolved. 1030 is pure dochmiac. In 1033 *λω* is to be counted as one syllable; with the ordinary reading *Αλων*, the *-ων* would have to be shortened.

1056—1084. The metre here is very irregular: there is a preponderance of anapaests and dochmiacs. Thus

- 1056, anap. dim., reading due to Herm.
- 1057, anap. paroemiac.
- 1058, dim. dochm.
- 1059, dim. dochm. with resolved syllables; observe quantity in *νολαν*.
- 1060, 1, anapaest. dim.
- 1062, dochm. preceded by a resolved cretic (---) *Ιλαδδας*.
- 1063, dochm. dim.
- 1064, anap. dim.
- 1065, anap. monometer.
- 1066, doch. dim.
- 1067, trim. iamb. brachycatalectic.
- 1068, doch. monom.
- 1069
- 1070
- 1071 } , different anapaests.
- 1072
- 1073 } , anapaests.
- 1074, doch. dim.
- 1075 } , anapaests.
- 1076 } , anapaests.
- 1077, dochmiac.
- 1078, dochmiac + final cretic: text corrupt.
- 1079, anapaest. monom. hypercat.
- 1080, two creticas, unless *ατε* or *ως* be read, when line is dochm.
- 1081, dochmiac.
- 1082, anapaest. dim.
- 1083, iamb. dim. brachycat.

1084, iamb. dim. brachycat.  
1088—1105, dochmiae, cretic, iambic and trochaic.  
1088, 9, doch. monom.  
1090, doch. dim.  
1091, troch. dim.  $\approx$  one syllable. Cf. 1099.  
1092, iamb. monom. + cretic.  
1093, troch. dim. cat.  
1094, iamb. trim.  $\eta$  coalesces with *οὐδεῖς*.  
1095, iamb. monom. hyper.  
1096, iamb. dim.  
1097, troch. dim. cat.  
1098, troch. monom. hyper.  
1099, troch. dim.  
1100, two cretices resolved.  
1101, cretic monom. resolved.  
1102, troch. dim. cat.  
1103, dactylic.  
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